

# THE LIBERATOR.

VOL. VI.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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## THE LIBERATOR

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WM. LLOYD GARRISON, EDITOR.

### TERMS.

\*TWO DOLLARS per annum, always payable in advance. All letters and communications must be post paid. The rule is imperative, in order to shield us from the frequent imposition of our enemies.—Those, therefore, who wish their letters to be taken from the Post Office by us, will be careful to pay their postage.

\*An advertisement making one square, or a space of equal length and breadth, will be inserted three times for one dollar.

### REFUGE OF OPPRESSION.

#### ANTI-ABOLITION MEETING.

At a meeting held at Barnesville Court House, Sept. 1835, in the State of South Carolina, the following resolutions were passed, some of which can equal the worst principles ever spoken or written, since the creation of the world. If such be the general sentiments of this state, as these resolutions would have it, then their State is lost beyond recovery, to any redeeming good.

1. Resolved, That any attempt to interfere with our domestic policy, whether by the Federal Government, or by the constituted authorities, or the people of other states, would be, and is like unconstitutional, unjust, and iniquitous, and we proclaim our stern and fixed determination promptly to repel such interference at any and every hazard.

2. Resolved, That we view with abhorrence and detestation the attempt to deluge our state with incendiary publications; and that we consider the authors of such attempts no more entitled to the protection of the laws than the ferocious monster or venomous reptile.

3. Resolved, That the detestable conduct of such miscreants as Arthur Tappan and his villainous crew, cannot be countenanced or tolerated without incurring guilt second only to their own; and we trust that the constituted authorities of those states, in which they carry on their nefarious and diabolical proceedings, will see to it, that justice, humanity, and religion are no longer outraged.

Earnestly and solemnly do we invoke the intelligent, just, and patriotic citizens of those states, by the force of public opinion and legal penalties to crush those vile and infamous wretches, whose schemes of rapine and massacre will, if unchecked, inevitably end in the destruction of American liberty.

4. Be it further Resolved, That if those states do not adopt prompt and effectual measures for preventing their citizens from printing and publishing books and papers, and from holding meetings and delivering addresses calculated to disturb the peace, and subvert the institutions of their sister states, then it will be the duty of the south, without delay, to refer the cause of southern rights to the united wisdom and united power of the northern states.

5. Resolved, That the bringing or circulating within these states of any written or printed papers, and also the holding of any conversation with an intent to disturb the peace of the same, in relation to our colored population, ought to be declared felony, and punished by death without benefit of clergy.

6. Resolved, That it is the duty of Congress, so soon as practicable, to adopt suitable measures for preventing the United States mail from being converted to the purposes of incendiaries and assassins.

7. Resolved, That it is the imperative and indispensable duty of each and every Postmaster in the District, to exercise the utmost vigilance and promptness in seizing upon the incendiary publications sent to his office, and in delivering them up to the proper authorities to be burnt by the common hangman.

8. Resolved, That the proper authorities should bear continually in mind the absolute necessity of enforcing (promptly and rigidly) all laws in relation to militia and patrol duty—in relation to unlawful assemblies and other subjects well understood.

9. Resolved, That the chairman of this meeting do appoint a committee of thirteen individuals residing near the centre of the District, to whom shall be added as sub-committees, the militia officers residing in each beat company. That the duty of these committees shall be, 1. To confer with the postmaster within their respective limits. 2. To seize upon, and have burnt all incendiary publications. 3. To see that the necessary and proper laws are duly enforced. 4. To keep an eye on all suspicious characters. 5. To be vigilant, prompt, and energetic, in bringing offenders to condign punishment. 6. And in general, to take care of the rights and interests of the District against incendiaries.

10. Resolved, That no man at the south can, knowingly, purchase from, or trade with any abolitionist, or any merchant who deals with any abolitionist, without subjecting himself to the charge of being inimical to southern rights and southern interests.

11. Resolved, That the Chairman of this meeting be instructed in the name and in behalf of the citizens of the District, to offer a reward of \$1,000 for the delivery to the committee of thirteen, or the sheriff of the District, of any individual guilty of interfering with our peculiar rights.

12. Resolved, That all ministers of the gospel, with their churches, be earnestly requested to co-operate with us in our designs; and in particular to allow no improper privileges.

13. Resolved, That while all unnecessary excitement should be avoided, it is the duty of each individual to exercise his utmost vigilance and caution, and to be at all times thoroughly prepared for the worst.

14. Resolved, That where the laws of the land are insufficient to meet the emergency the laws of nature and self-preservation, shall supply the deficiency—we are deliberately and advisedly determined that the guilty shall not escape.

15. Resolved, That we fully and cordially con-

cur with our fellow-citizens of Charleston in the resolutions adopted at their meeting of the 10th ult., and that like them 'we are united as one man in the fixed and unalterable determination to maintain our rights and defend our property against all attacks'—be the consequences what they may.

16. Resolved, That collectively and individually we do solemnly pledge ourselves to support our common rights and common interests, whether against Fanatics abroad, or Traitors at home.

These resolutions and the preamble accompanying them, were unanimously adopted. But strong as these are in behalf of abandoning all principles of truth and righteousness, whether civil or moral, they are fairly outdone in blackness of sentiment, by the applauded opinions uttered by the orator on the occasion, Mr. Edmund Bellinger, Jr., whose speech was afterwards published by request. The orator says of his address—

'Although published, I have used proper precaution to prevent its being circulated among any, but those who are southern in sentiment, and southern in conduct—and to none others it is addressed.'—Pittsburgh Conference Journal.

The only sure way for the Bostonians to get rid of the rascals who seem to have made up their minds to burn the city, is to hang the two miscreants who are under sentence of death for arson, and then keep a sharp look out for Garrison and his bevy of moral philanthropists. No city has more reason to dread the incendiary, than the one which harbors such creatures as the editor of the Liberator.—N. Y. Courier & Enquirer, 11th inst.

### COMMUNICATIONS.

#### LETTER TO DR. CHANNING.

MR. GARRISON:—The following letter was sent to the N. York American, immediately after the publication of Dr. Channing's book; but after being kept two months was returned unpublished. Please insert it in your paper.

DOCTOR CHANNING,

I have read your recent work on slavery, and sincerely thank you for the bold, uncompromising style in which you have spoken of that polluting system. But other thoughts than unqualified admiration have arisen in my mind, and I feel a strong impulse to express them. I am well aware that many will call it presumption; and I have no desire to deprecate their blame. Truth, will never perform its divine mission of bringing a corrupted world into heavenly order, until all minds feel at liberty to express their convictions with the utmost freedom, unrestrained by outward circumstances. For this reason I speak; desiring only that the truth may be judged in its own light, and careless what sentence is passed upon me.

You say, 'Mobs were probably useful in the day of the Revolution. Our fathers believed their duty was insurrection. The government of the State was in the hands of its foes. The people could not use the regular organs of administration; for these were held and employed by the power they wished to crush.'

In another place, you observe, 'Were our national union dissolved, we ought to reprobate as sternly as we now do, the slightest manifestation of a disposition to stir up a servile war.'

With this last proposition, I most cordially agree. But if I thought that resistance was ever right, I could not honestly say the slave did wrong to resist. Is not the government in the hands of his foes? Do not opinion and the laws combine to crush him? Has he even the power of petitioning, and making known his grievances, as our fathers had in the time of the Revolution? It has long appeared to me that bloodshed and violence in any cause are in direct opposition to the spirit of the Gospel; but if resistance were ever justifiable, it would be so in the bereaved and persecuted slave. Nothing but an unrighteous prejudice against his color could prevent a consistent vindicator even of defensive war from coming to this conclusion.

I have never doubted that many kind and amiable men find themselves connected with the system of slavery; and I wish to see them treated in a spirit of Christian love. But when you say, 'There are masters who hold their slaves chiefly, if not wholly, from disinterested considerations, and these deserve great praise.' I fear you have sung a lullaby, that will put to sleep consciences, that might have been awakened by your preceding remarks.

Not long since, a Southern planter said to an Episcopal clergyman: 'I am uneasy in keeping my slaves; yet in such a community as this, they would not be so well off without my protection. Tell me what you think is right, and I will abide by your decision.' The clergyman, who probably had never talked six hours with a colored man in his life, replied that he considered it a duty to keep them, under existing circumstances, although he, too, abhorred slavery.

The planter answered, 'Well, I had resolved to set them free; but since you think it is not my duty, I will try to make the best of their present lot.'

The clergyman himself told me the circumstance, and seemed to think his advice worthy of commendation; but I shuddered to think how many successive generations might be doomed to slavery, in consequence of his smooth words.

It appears to me that the planter, in such cases, acts from a very mistaken sense of duty, and does not 'deserve great praise.' True, the laws render emancipation difficult; but he is one of the citizens who make those laws. He ought to send petition after petition to the Legislature, instead of silently leaving his sons in the same hopeless subjection to arbitrary enactments, and an increasing evil. If good men now feel justified in keeping silence because the work is perilous, assuredly posterity will find it still more so. The planter likewise practices a delusion on himself in thinking he consults the happiness of the unfortunate beings who call him master. During

his life-time, if he does not become involved in pecuniary misfortunes, he may indeed conscientiously protect and cherish them; but how does he know into whose hands they and their uncounted descendants may fall, when he is gone? If he intends to free them at his death, they will then be subject to the same inconveniences that he dreads for them now; and those who have grown old will only be the more helpless, for having been held as slaves so long.

You object to the phrase 'immediate emancipation.' I would ask whether emancipation can ever take place at all, without being immediate at the time? If Virginia should pass a vote to free all her slaves in 1856, they would, when that period arrived, be immediately changed from slaves to free laborers. And what would Virginia gain by this delay of twenty years? What could she gain, but twenty more years of degradation to her colored population, and of danger and disgrace to her white citizens? With all your knowledge of human nature, can you for one moment believe that during this interim,—while the master still holds his despotic power, and the slave still continues his forced and servile submission,—the slave will become fitted for his freedom?

Abolitionists believe, first, that immediate emancipation is a duty; and secondly, that it is safest for all parties concerned. Therefore, they ought to urge the doctrine, without fear or compromise, and induce as many to understand them as they can.

You say there is but one weighty argument against immediate emancipation, viz: that 'the slaves having always worked by compulsion, will not work without it.' This is not proved by facts in the British West Indies. The passive resistance of the apprentices ceased as soon as wages were offered for work in the extra hours. Even the trifling remuneration of a penny an hour had such a cheering influence, that well-authenticated statements inform us the laborers carried on their work 'in the most steady, persevering, and diligent manner.' Those, who hired servants were once slaves, have told me that they were ten times more eager to earn little additions to their wages, than people who had always been accustomed to have money of their own.

You say that 'freedom would produce idleness; idleness want; and want crime.' Does not slavery produce idleness? Can any body be poorer than a plantation slave? Is not slavery a continual inducement to crime—particularly licentiousness and theft? Allowing your whole inference, immediate freedom produces no worse effects than continued slavery. The effects of the former pass away with one generation; while those of the latter must remain and increase through the whole of its existence. I rejoice that the abolitionists chose immediate emancipation for their motto. This has given their doctrine a purifying and energizing power. It leaves no escape for the startled conscience. It says, 'Now is the time; and thou art the man.'

You regret that the abolitionists did not form an elective association, consisting of men of judiciousness, sobriety, and strong principles.' An extensive acquaintance with this persecuted class has led me to the conviction that they were, in general, remarkable for those qualities. That they are all judicious, is more than I would venture to say of any class often equally numerous. But if they had suspended their exertions, until the wise and prudent of this world were ready to act with them, I fear they would have gone down to their graves without making an effort. Judicious politicians wanted Southern votes; judicious merchants were dealing in cotton; judicious manufacturers were making negro cloths; and therefore they could not come. Sober deacons had daughters wedded with slaveholders; sober ministers had married a slaveholding wife; and therefore they could not come. The community was as deaf as an adder, and as lethargic as a crocodile. In such a state of things, the abolitionists did all that could be done. They proclaimed the truth with a loud voice, and let those hear it who were willing to hear. Many young men and women were among their proselytes; it was because the understandings of such were least likely to be blinded by that worst of all blindness, which proceeds from a hardened heart. You have published a book; and I will venture to affirm that young men and women will be more moved by the best parts of it, than all the judicious politicians in the Union. If it were not for young hearts, God help this selfish world!

You say, 'Unhappily, the abolitionists have preached their doctrines to the colored people, and collected them into their societies.' If you were lecturing on liberal politics, and certain Greeks and Poles who understood the language, should come to hear you, because the subject naturally and deeply interested them—would you feel it a duty to stop lecturing, or to request these oppressed Greeks and Poles to retire, lest your doctrine should lead them to excite their countrymen to insubordination? Could discussion thus be called free discussion? Is it true that a very small number of intelligent colored people do belong to our societies. The very circumstance of their feeling an interest in their degraded brethren is an indication of moral worth. When such men and women ask to give a portion of their hard earnings to a righteous cause, who could justify in refusing their offer? Both as Christians and as republicans, it appears to me that we should be without excuse if we looked coldly on them, and thus stilled the generous feelings kindled in their hearts. The abolitionists would not deserve success, if they thus acknowledged their 'spiritual brotherhood' with fellow beings, endowed, like them, with immortal souls.

You imply that abolitionists have adopted 'a system of extensive excitement.' No pains of excitement have been formed by the abolitionists. There is abroad in the earth a Spirit of Freedom, before which all shackles, spiritual and material, must eventually fall. The abolitionists have obeyed the impulses of this Divine Spirit;—its form is mortal man

may control. They have spoken the truth with innocent boldness, and excitement followed. Truth, sent out into the midst of a perverse generation, will always produce agitation. There is no way to avoid this; unless worldly wisdom manages so to adulterate the truth, that every man applies it to his neighbor, and takes none of it to himself.

You warn us that the dissemination of our doctrines may do mischief, when we do not intend it; because they may, without our assistance, reach the ears of the oppressed. Is it possible to reveal wrongs in any age, or any country, without being liable to similar danger? The peril increases according to the degree of despotism; but it ought not to be forgotten that the duty of remonstrance likewise increases, in proportion to the degree of despotism.

You accuse the abolitionists of having so 'stirred up the bitter passions of the slaveholder, that he shuts his ear and heart against arguments and persuasions.' Do we shut his heart, or is it the system under which he lives? What has he been doing during the fifty-five years, when Anti-Slavery Societies did not rebuke him?

The Rev. J. D. Paxton, of Virginia, was angrily dismissed from his church, because he wrote an exceedingly mild article on the bad effects of slavery, six years before any Anti-Slavery Society existed. A female Friend, named Priscilla Cadwallader, bore a testimony against slavery, in Virginia, three years before our first society was formed; and 'the bitter passions were so stirred up' against her, that she had difficulty to escape with safety. Lawrence Washington, some twelve or fifteen years ago, was compelled to leave Virginia, on account of the persecutions brought upon him, merely by emancipating his slaves. This violent feeling is always ready to explode in a slaveholding community. Total silence and complete obedience are the only means of smothering their angry passions. Those, who expect the evil spirit to come out without tearing and rending, and foaming at the mouth, are perhaps justified in pursuing this quiet and submissive course. We believe it to be a duty to lift up our voice, and say, 'Depart! in the name of the Lord Jesus!'

You regret that vehement pleadings have been used, because 'they have been answered in the spirit of the dark ages, and in defiance of the moral convictions of the civilized world.' It appears to me, this is a great point gained. In former years, the Southerners have talked of slavery as an evil they deplored, and a curse they would fain be rid of. This hypocrisy was a necessary homage to public opinion. Conscientious people at the North believed, pitied, and were silent. But now, when we point to the British West Indies, and show how the evil can be remedied, and the curse removed, the mask is dropped. From all quarters, the planters now assure us that slavery is neither an evil nor a curse; but an ordinance of Providence, and a practical blessing, which they are determined to transmit to posterity. Beriah Green said, some time ago, that 'an Ithuriel's spear must be found to touch the spear, though it should start up a devil.' Such a spear has the doctrine of immediate emancipation proved.

You declare that the influence of abolition at the South has been 'evil without mixture.' I think you would not have said this, if you had known how many instances have occurred, where planters have sought abolitionists, confessed that their consciences had been awakened by recent discussions, and asked advice concerning the best means of providing for their slaves. I think you would not have said this, if you had been aware that some ten or twelve Southerners have been aroused by abolition doctrines, and are now bearing public testimony against slavery. I think you would not have said this had you recollected the following passage from that furious pro-slavery writer, Duff Green: 'We do not believe that the abolitionists ever intended to excite insurrection, or that they could, if they would. What we have most to dread is their combined action, on the consciences and fears of the slaveholders themselves.'

It is fashionable to complain of the enthusiasm and fiery zeal of some abolitionists. For my own part, I have never believed that icebergs could be melted by the graceful flickerings of Northern Lights, or a polluted atmosphere purified with rockets. Had it not been for the honest enthusiasm of Wm. L. Garrison, I should have never felt, thought, or written on this subject. How far this is the case with Doctor Channing, no mortal, not even himself, can tell. Public excitement became a sort of intellectual atmosphere, which we must breathe, whether we will or no; and he is a skillful physician that can accurately estimate the effects on his own moral health.

In your eloquent article on Milton, you speak in terms of high commendation of men, who were 'moved by a holy impulse to assail vicious establishments sustained by fierce passions and inveterate prejudices.' You say, 'Men of natural softness and timidity, of a sincere but effeminate virtue, will be apt to look on these bolder, harder spirits as violent, perturbed, and uncharitable; and the charge would not be wholly groundless. But that deep feeling of evils, which is necessary to effectual conflict with them, and which marks God's most powerful messengers to mankind, cannot breathe itself in soft and tender accents. The deeply-moved soul will speak strongly, and ought to speak strongly, so as to move and shake nations.'

Was there ever a vicious establishment sustained by fiercer passions and more inveterate prejudices than slavery? Was there ever a subject discussed, where there was more need to 'speak strongly, so as to move and shake nations?'

You admit that you have attended no abolition meetings, and never heard an abolition address; and you might have added that the influences of your social circle were peculiarly unfavorable to a just estimate of abolitionists. You think 'the strong and

next to universal impression' against the tendency of their operations, 'must be essentially true.' If you had lived in the time of St. Paul, and relied upon such a standard as this, what would you have thought of him, when he was let down over the wall at Damascus—when he gave such offence to the Grecians that they went about to slay him—when he was mobbed at Corinth—filled Ephesus with confusion—and was charged with turning the world upside down at Thessalonica?

One of the Roman historians, speaking of the burning of Rome, says: 'This was imputed to the Christians, but though they are undoubtedly a pernicious sect, there is no evidence that they committed this crime.' I suppose the historian thought that 'a strong and next to universal impression, must be essentially true.'

Burke says, 'Reformation must ever be at some distance to please. Its greatest favorers love it better in the abstract, than in the substance. When any old prejudice of their own, or any interest that they value is touched, they become scrupulous, captious, and every man has his separate exception. Thus between the resistance of power, and the unsystematic process of popularity, the reformer is hissed off the stage both by friends and foes.'

The manner in which you have raised your voice in favor of abolitionists will unquestionably tend to rivet upon them the odious charges brought by their enemies. But on this I will not dwell. The abolitionists have never said things more severe than lie between the covers of your little book. I thank you for many plain truths, eloquently spoken. While noble principles are defended in language so strong, bold, and displeasing to oppressors, I care not what is bestowed on individuals or societies. We came up to this cause with a willingness to be sacrificed. Had it been otherwise, we could not have performed the disagreeable mission whereunto we have been called. Forward the mission, and burn us at the stake, if you will.

Should we hear that an intelligent free colored man at the North had purchased Channing on Slavery, and sent it to a colored man at the South, we will never blame you for publishing the book, nor say that 'a mode of action subject to such objections ought to be abandoned.'

Respectfully,

L. M. CHILD.

### SLAVERY.

#### CALHOUN'S GAG LAW.

A correspondent of the Boston Daily Advocate remarks upon the Gag Act of J. C. Calhoun, reported to the U. S. Senate, as follows:

'The bill itself is an absurdity. Espionage is unconstitutional, except under martial law. It is as abhorrent to our free notions, as a censorship of the press. Indeed, it is a species of censorship, which the people would never submit to. After all, what one postmaster might think 'incendiary,' another might not. For instance; suppose a man should publish the Declaration of Independence, in a pamphlet form, and mail it to the South—I would ask, if this would not be considered 'incendiary' by some? What could be more incendiary, than to assert, right in the face and eyes of M'Duffie, that 'all men are born free and equal,' unless you can make it out, as some strive to, that 'all men,' in this instrument, means all 'white men'? Some suppose that this is intended as a fatal stab at the administration, thro' the Post Office; some, at the total overthrow of both Constitution and the Post Office Department; that the ex-Vice President means to practice nullification upon a national scale. But he will find himself mistaken. This administration abhors nullification.'

The editor of the Advocate has the following appropriate remarks:

'John C. Calhoun has shown himself worthy to be prime minister to Nicholas of Russia, by reporting, in the Senate of the United States, a gag law, as debasing to the people as the despotic censorship of Louis Philippe over the press. The passage of such a law as this, in violation of the Constitution, would be just cause for revolution. The stamp act was nothing to it. Just observe its terms. 'Any newspaper touching the subject of slavery,' is to be suppressed, at the will of petty postmasters! Under this law, if any paper contains the word 'slavery,' or an advertisement of a runaway slave, it may be interdicted. Let Mr. Calhoun add to his infamous bill, newspapers touching the subject of nullification, and he would show a little consistency, in his utter disregard of the Constitution. The Senate should have spurned this bill, with indignation. Our Senator, Davis, where was he? True, he did not agree to the bill, but what degrading submission he evinced. Where, too, was the defender of the Constitution, when its bulwark, the press, was assailed?'

The Philadelphia Evening Star comments upon the Report in the following spirited manner:

'Mr. Calhoun's Report in the Senate is a conspiracy against the rights of freemen—and we do not believe the Senate will so far forget what is due to themselves and their constituents as to violate the constitution, by adopting it. That instrument gives to the Federal Government 'the exclusive jurisdiction' over the mails.

If every petty officer in the post office department is to have the power of breaking the seal of every suspected letter, what security have our merchants and others in making their remittances. None, whatever. The adoption of such a plan would effectually put an end to all remittances by mail. Should it however pass the Senate, and be concurred in by the lower house, no reasonable man can doubt that a radical change will be the consequence whenever the election of new members takes place. He can neither doubt this, nor doubt that the election for representatives will in most, if not all of the free states be made to turn on this very question. But we shall see.'



[From the National Intelligencer.]

# FROM LIBERIA.

We give below a brief extract from the letter of Dr. Skinner, the Colonial Agent of Liberia. In addition to this letter, we have a late Liberia Herald, containing the proceedings of the 'palaver' held with Joe Harris, and its specific results, in detail.

It appears that all, or nearly all, the kings and chiefs in the surrounding country are favorable to the American colonies, except King Jon. He was reluctant to meet the 'palaver,' but was at length compelled by the other chiefs to do so, and he gave a dogged submission to the terms of peace proposed. The colonial delegates, with the friendly chiefs, were attended by seventy armed men. King Jon was attended by forty of his life-guard. On the first day he refused to attend. On the second day he emerged from a thicket, and took his seat two miles from the appointed place, where the other parties were assembled. He was evidently afraid of being attacked and punished for his outrage and murder at the Bassa Cove settlement; and when at last he came forward to the palaver, his men were careful to dispose of themselves in the best manner for flight, in case of danger.

The articles of agreement, or the treaty which was concluded, give additional territory for the Bassa Cove settlement; and King Jon has bound himself to make restitution of the property of which the colony was robbed, so far forth as it has not been used or destroyed, and he promises indemnification for the residue. He also stipulates to abstain from the slave trade. (1)

There was a grand military celebration at Monrovia, on the 1st of December, in honor of Ashmun's celebrated defence and victory over the natives, on the first settlement of the colony. (2)

We have conversed with Capt. Lawlin, of the brig Susan Elizabeth, who gives favorable representations as to the state of the colony. He was at Monrovia for two or three weeks. The colonial agent was doing exceedingly well. There were many slaves on the coast, several of which have been captured by the British cruisers. The Liberia Herald mentions the capture of three Spanish slaves by the British brig Curlew, while lying within the harbor of Monrovia. The editor states, that these slaves frequently came into that port for wood and water, before taking their cargoes of slaves on board. (3) These cargoes are in readiness at distant positions, not within the jurisdiction of the colony, and the colonial authorities have no right or power to interfere.

Capt. Lawlin also visited the Maryland settlement at Cape Palmas. He gives the most cheering account of that colony. (4)

After stating his purchase of the new territory from the native Princes, agreeably to the instructions formerly received from the managers of the Colonization Society, Dr. Skinner remarks: 'I have laid out the town in squares of seventeen rods, containing four lots and a highway; the streets run east and west, north and south, by the compass; fifteen town lots are already cut down, and one large thatched house nearly completed. This place, for salubrity of air and healthiness of location, cannot be exceeded by any spot on the western shore of Africa. I would just remark that, on Saturday, the 13th inst. the bones of the inhabitants who fell in the massacre were collected together, and put into a coffin, and, on Sabbath, the 14th, I preached a funeral sermon on the occasion. I do hope that the Society will not abandon their object, which will be followed with most glorious results soon, if persevered in; and I expect the time will come when, perhaps, the town I have now laid out will be the capital of a great empire.' (5)

(1) What security does this stipulation give that he will abstain? Though this trade is denounced as piracy and made a capital offence, vessel after vessel sails even from our great commercial emporium to engage in this trade, in face of all danger. And does King Jon love money less, or fear the laws of God and man more than the captains of these vessels? Nothing to us is more absurd than to think of destroying the supply while there is a demand. Slavery causes the demand, and of course its abolition would put an end to the supply, *alias* the slave trade.

(2) A pretty missionary station to be sure! Suppose that the missionaries at Ceylon should do the like, the whole community would reprobate their conduct.

(3) And yet we are told that the colony will destroy the slave trade. Much like it, when THREE SLAVES HAVE BEEN CAPTURED WHILE LYING WITHIN THE HARBOR OF MONROVIA. Why did not the colony exercise her power and capture those vessels? We have been told that no slave dared to come within 200 miles of Monrovia, but as we have long thought, this now turns out to be a hoax. It is in vain to say that the colony had no jurisdiction over them; it had just as much as the brig Curlew. If, however, it had no jurisdiction, it proves all that abolitionists have said with regard to the colony facilitating the slave trade. The editor of the Liberia Herald (mark that) states 'that these slaves frequently came into that port for wood and water, before taking their cargoes of slaves on board.' These cargoes are in readiness at distant positions!!!

(4 and 5) As an offset to this false coloring, we copy two letters, from the Richmond Whig, to Walker Hawes, of Bowling Green, January 16th, 1835.—Phila. Evening Star.

MONROVIA, Sept. 10, 1835.  
Dear Sir—I write these few lines to inform you that I am well, hoping that these few lines may find you the same. Sir, I give my best respects to you. Sir, if you will send for me I will serve you the rest of my life, for it is wishing to return home, and if you will send for me I will serve you as long as I live, for times are very hard in this country, and this is my reason for wishing to return home. Master Walker the thing that I and you was talking about the very evening before I left that I did not like the place you would send for me. Dear Master, you will please send for me and I will serve you. Dear Master, my love to you and all your family. Sir, if you get this letter you will remember. I have lost two of my children, Henry Brock and Rachel Lewis.  
CHARLOTTE JONES.

MONROVIA, Sept. 11, 1835.  
Dear Sir—I write these few lines to inform you that I am well. Master Walker, sir, please send for me and my three children. Sir, there is no way to make corn nor any way to make living and times are very hard in this country. My love to aunt Nancy. Thornton Wilson wish you to send for him and he will be for you as long as he shall live. My love to all my relations and friends. Yours in love. No more at present, but remain yours in love. Dear Sir, the morning this letter was wrote they come all black-guarding at it at a very high rate. I was really disgusted.  
ELIZABETH BROCK.

## RIGHT AND WRONG IN BOSTON.

Whoever desires to take an impartial view of that moral conflict which is going on in every part of this great republic, should read this little book—just published by the Boston Female Anti-Slavery Society. It contains their second Annual Report, and various other documents connected with the history of their proceedings and trials during the last eventful year—showing their principles and telling the story of their persecutions, with a simplicity, a fearlessness, and humble confidence in the God of the righteous, which will touch every conscience that is not in a dead sleep, and every heart that is not past feeling. It is a narrative to be read and pondered. It is a book to be procured and preserved. It is written as a memorial for future times, when misrepresentation, and calumny and abuse shall have been forgotten; when ignorance, and prejudice, and passion, and avarice,

and party spirit, shall have vanished away before all-conquering truth. We could point to many portions of it, which will excite a deep interest and make indelible impressions upon the mind. We cannot refrain from inviting special attention to one scene—the breaking up of their meeting on the memorable 21st of October at the clamorous demand of a gentleman-mob, enforced by the urgent request and entreaties of the mayor of Boston. The conduct of that officer is set in its true light. He evidently quailed before the 'gentlemen of property and standing,' thirsting for the blood of a man who was not there, and prostituted his official authority to rout and disperse a lawful assembly of ladies whom he had sworn to protect. The perturbation of the official dignity, contrasted with the calm and deliberate movements of the Society, shows him off with great effect. The mayor will not desire his children to read this narrative five years hence. If he had power, he would be glad to buy up the whole edition and commit it to the flames. The book may be had at the Merrimack Bookstore.—Lowell Messenger.

## COMMUNICATIONS.

### FORMATION OF THE ABINGTON ANTI-SLAVERY SOCIETY.

At a meeting held in the meeting-house of the third parish in Abington, March 16th, 1836, for the purpose of organizing the Abington Anti-Slavery Society, Micah Pool, Esq. was chosen Chairman, and Nath'l. H. Whiting Secretary.

The meeting was opened with prayer, after which the following Constitution was adopted:

*Preamble and Constitution of the Abington Anti-Slavery Society.*

A number of individuals being desirous of promoting the cause of immediate emancipation in our beloved country, and viewing slavery as a high handed fraud against their fellow countrymen, and likewise a most heinous sin against God, have adopted the following Preamble and Constitution:

Whereas, more than two and a half millions of human beings are held in bondage in these United States, in direct hostility to the spirit of our holy religion, and of the American Declaration of Independence, which sets forth the vital truth, that liberty is the inalienable right of all men; and whereas we believe that slavery among us ought to be immediately and forever abolished, and that every lawful and pious attempt ought to be made to accomplish the grand design; we agree to form ourselves into an Anti-Slavery Society, and adopt the following

#### CONSTITUTION.

Article 1. This Society shall be called the Abington Anti-Slavery Society, auxiliary to the Plymouth County Anti-Slavery Society.

Art. 2. The objects of this Society shall be to use all means sanctioned by law, humanity and religion, to effect the immediate abolition of slavery in the United States—to ameliorate and improve the condition, and elevate the character of our colored population—to enlighten and correct public opinion in relation to their situation, and their rights, and to obtain for the slaves and free persons of color the same civil and religious privileges which we ourselves enjoy.

Art. 3. The Officers of this Society shall consist of a President, three Vice Presidents, Secretary and Treasurer, who shall be annually chosen by ballot, unless otherwise directed, and who shall perform the duties usually devolving upon such officers, and who, together with seven others to be chosen in like manner, shall constitute a Board of Directors, whose duty it shall be to call meetings of the Society whenever they may think necessary, and prepare an Annual Report of the state of the Society and the progress of the cause generally; and shall perform such other duties as the society may assign to them.

Art. 4. The Annual Meeting of the Society for the choice of officers, and for the transaction of such other business as may come before them shall be on the first Wednesday in June of each year. There shall also be Quarterly Meetings on the first Wednesday of September, December and March; provided, however, that the Board of Directors shall have power to alter the time of holding these meetings whenever they may think the interests of the Society require it.

Art. 5. The Secretary shall call special meetings, on application of any ten members of the Society.

Art. 6. All persons, either male or female, who embrace the views herein expressed, may become members of this society by assenting to the Constitution, and by paying annually such sums as they individually may think proper.

Art. 7. All meetings of the Society shall be opened with prayer, unless otherwise ordered.

Art. 8. This Constitution may be amended at any Annual Meeting, by a concurrence of two thirds of the members present, and voting thereon.

It was found that about seventy persons had joined the Society, most of whom are male adults, and it is believed that upwards of two hundred may be obtained by circulating the Constitution.

The following persons were chosen officers of the Society for the present year, viz:

President—Rev. Daniel Thomas, D. D.  
Vice Presidents—Rev. William H. Dalrymple, Rev. Richard Livesey, James Ford, Jr. Esq.  
Secretary—Nath'l. H. Whiting.  
Treasurer—Mr. Samuel Reed.

Directors—Micah Pool, Esq. Henry H. Brigham, Samuel Dyer, Thomas Beal, Ebenezer Shaw, Solomon Ford, Reuben Loud.

The following resolutions were offered and unanimously adopted:

Resolved, That we consider all mankind to be brothers of the same great family, and children of a Common Parent, who has declared that he has made of one blood all the nations of the earth, and that all are alike the children of his care.

Resolved, That we regard it as a self-evident truth that if there are inherent privileges belonging to any portion of mankind, they are equally the property of all; because there is no where in God's word any distinction between the different portions of the human family, in the use of those rights which are enumerated in the Declaration of Independence as common property; and if there is a system of slavery on earth, it must claim its right to exist only on an excess of physical force.

Resolved, That if slavery is a sin, we are bound by every consideration of duty, religion and humanity, immediately to abandon it; as every moment we continue in the practice of it, after we have become convinced of its nature, only aggravates the offence in the sight of Him, who has declared that now, to-day, 'if ye will hear his voice, harden not your hearts'; and that 'now is the accepted time, now is the day of salvation.'

Resolved, That the success which has attended the Anti-Slavery cause, and the murderous opposition which has been manifested towards it by those who are direct advocates for the continuance of slavery, furnish irresistible evidence, that it is the best, and indeed the only way by which we can strike at the root of the evil, and free our country from its pernicious influence.

Resolved, That the exhibitions of popular violence which have been so common during the past year, are a stigma upon our country which will be difficult to wipe away; and which will probably retard the progress of liberty throughout the world more than the combined efforts of all the crowned heads of Christendom could have done for centuries.

Resolved, That the riot which occurred in this town in the month of September last, in consequence of a lecture on slavery, is a disgrace in which we, as citizens, are more particularly involved, and which we deeply lament, not only on account of the stain upon the character of this town, but because it was a flagrant violation of the right of peaceably assembling together for the discussion of subjects connected with the public welfare, and a barbarous, a *savage* treatment of a stranger, ostensibly because he was a foreigner, for which we can find no excuse or palliation whatever.

Resolved, That the demands upon this state by the southern Legislatures, for the enactment of a law, making it penal for our fellow citizens to utter their sentiments upon the subject of slavery, are an insult to the moral sense of this community, and a direct attack upon the integrity of the people, which should call forth a spontaneous burst of indignation from all who have any regard for the preservation of the rights of man; and a manifestation of public feeling, which shall convince the southern people that we are yet free-men, and are determined to preserve unimpaired those privileges, for which our fathers fought and bled, and which are nature's birthright.

Resolved, That we regard the freedom of speech and of the press as the corner-stone of all true liberty; and we consider the subversion of both the people and press to the arrogant dictation of slaveholders, to be the most fearful indication of moral degeneracy in the people of these United States which we have ever yet seen.

Resolved, That we should consider a law, abridging the freedom of discussion upon the subject of slavery or any other subject, to be a violation of our chartered rights;—as absolutely null and void, and we should feel ourselves bound to resist its operation by all constitutional means. And we should likewise deprecate the passage of any resolutions by our Legislature, condemning the measures of the abolitionists, as being an encouragement for the renewal of those scenes of violence which have pursued them throughout the country, and which have completely trampled under foot the constituted authorities of the land.

Resolved, That we deeply regret the treatment which the illustrious stranger, Mr. George Thompson, received during his sojourn among us; and we take this opportunity to express our heartfelt thanks for his disinterested labor of love in this country, and our undiminished confidence in his integrity as a man, and his utility as a fearless and eloquent advocate of the rights of man, who has few equals and no superiors among the noble band of philanthropists who have contributed to alleviate the miseries, and improve the condition of our colored brethren throughout the world.

Resolved, That we recognize in William Lloyd Garrison, one of the most fearless and uncompromising advocates of down-trodden and suffering humanity with which this country has been blessed; and we consider the Liberator to be one of the most efficient agents in advancing the principles of abolition with which we are acquainted. We therefore earnestly recommend the paper to the patronage of all who feel interested in the great cause in which we are engaged.

Voted, That Franklin Pool, Levi Reed, Henry H. Brigham, Capt. John Cortell, Noah P. Ford and John Noyes, Jr., be a Committee to circulate the Constitution for new members; and that they be directed to obtain as many subscribers as possible for the Liberator, and hand their names to the Secretary to be forwarded to Boston.

Voted, That the Constitution and the other proceedings of the meeting be signed by the Chairman and Secretary, and published in the Liberator and Bridgewater Republican; and that other papers friendly to free discussion be requested to copy them.

Voted, To adjourn *sine die*.

MICAH POOL, Chairman.

NATH'L. H. WHITING, Secretary.  
N.B. Any communications for the Abington Anti-Slavery Society, may be directed to the Secretary, at East Abington.

### THE GAG LAW.

*Gleaner.* What! do you think yourself better learned than many notable learned men as here! Philip. Elias alone had the truth, when there were four hundred priests against him.

*Wrecker.* I am sorry that you should be against the Christian world. The world commonly, and such as are called Christians, have hated the truth, and been enemies of the same—Fox's Book of Martyrs.

A remark which I heard when quite a youth, has been brought forcibly to my recollection within the last few days. I was in the company of several elderly Quakers, who were speaking of the persecutions to which their sect were subjected in days of olden time. 'It does not seem to us,' said a lady of exalted virtue and untiring benevolence, 'that it could be possible that the persons with whom we meet now-a-days, and with whom we are in the habit of exchanging friendly greetings, should ever become pious and unrelenting monsters of cruelty, as those of whom we read in the history of martyrs. Yet, perhaps, that circumstance is alone wanting to develop the hidden wickedness of their hearts.' I well remember the feeling of surprise and horror which this remark occasioned me. I little dreamed that I should ever live to experience ocular demonstration of its truth! It is at such times as these that those individuals who have sustained a good reputation, while no temptation to swerve has assailed them—who have gone steadily forward hoarding up money under the shadow of the law—gathering golden opinions from the multitude—grinding the faces of the poor according to approved methods—occupying the highest seats in the synagogue—and attending devoutly to the visible rites and ceremonies of a popular religion—show their want of principle, their entire destitution of real, disinterested virtue. The whirlwind of persecution arises—he mock is whirled from the face of the hypocrite—the secret extortioner flies to the defence of his wrongful trade—the man of selfish ease brands the lash for the back of the agonizer—and the miserable imitator and slave of fashion, who never yet gave utterance to an original idea in his life—whose mind is nothing but a speaking trumpet for the popular voice—bawls 'Incendiaries! Agitators! an' Fanatics!' to the endangerment of his lungs, in the hope of attracting that favor and commendation from the vast multitude, which he would sell his soul to Satan to obtain! And do these pitiful creatures suppose, that the Abolitionists are ruled by the same motives that govern themselves? Do they suppose, that, like political partisans, they are aiming to gain numbers to their side, in order to aggrandize themselves? It would be difficult to persuade the worldly wise man, that they had any other object; and would they succeed in persuading him so, it would only wring from him the exclamation—

'You have a daily beauty in your walk Which makes me ugly!'

Ours is not a cause that owes its existence to the gaining of proselytes. The favor of the world cannot strengthen us—the opposition of whole myriads could not damp our ardor, or render us ashamed or crest-fallen. Should our numbers be added to the stake, one by one, until but a single abolitionist was left alive, he would continue to proclaim the truth, and glory and exult in the proud duty which he had to fill. Should he, too, fall by the hands of our republican priests, the cause would not perish—it would still exist invincible and invulnerable, 'in the bosom of its Father and God!'

The noble staid taken by the talented and gentlemanly Hallett of the Association—and several other editors, not connected with the Association—against the Gag Law, seems to furnish to the infamous supporters of that system, an quiet submission on the part of the friends of Free Discussion, whatever may be their peculiar views on the great question.

WILLIAM COMSTOCK.

### EARLY ABOLITION DOCTRINE IN NEW-HAMPSHIRE.

It is believed that New-Hampshire is entitled to the honor of taking the first measures for the prevention of slavery. It will be remembered that Massachusetts and New-Hampshire were imperfectly united together under a common but ill-defined colonial jurisdiction. By a law of Massachusetts, no freeman was allowed to vote in town meeting, nor sit as deputy in the General Court, unless he were a church member. As New-Hampshire was less tainted with puritanism than Massachusetts, this law was deemed a grievance upon the people of that state, because a majority were not church members. The Rev. James Parker of Portsmouth, in compliance with the wishes of many of his parish, preached against the operation of this law in 1642. His text was, 'Stand fast, therefore, in the liberty wherewith Christ has made you free.' His sermon was admired for its spirit, and undoubtedly was the means of propagating that aversion to slavery, for which New-Hampshire has ever been distinguished.

The following extract shows the general tenor of it:—'My brethren, in conclusion, let me earnestly exhort you to look after your rights, for governors and kings in all ages, have been such demi-devils, that they will assuredly enslave you in some shape or other, unless you defend yourselves. Suffer them not, then, in this province, to enslave you in any shape, either political or ecclesiastical; Christ allows of slavery in no shape, and he knew what was best for man. Therefore, my beloved brethren, put on the whole armor of God, and fight for that liberty which was the price of his redemption. He has redeemed us all from slavery, and let us, therefore, show our gratitude to Him by insisting, like martyrs to the truth, that there shall not be a slave in the province.' His sermon was directed against the law giving peculiar privileges to the church, but the people applied it to the state generally.—Accordingly, the next General Court passed a law, that no person should be held in slavery, except prisoners of war, or criminals judicially sentenced. In 1645, Captain Smith, on a voyage to Guinea, brought home a negro, and sold him as a slave to Mr. Williams. The General Court enquired into the matter, and Captain Smith and his crew confessed the fact. The Court wrote to Mr. Williams, requiring him forthwith to send to them the negro, bought of Captain Smith, that he may be sent home, which they were resolved to do without delay. And if he have any thing to allege, why he should not return the negro, to be disposed of by the Court, it will be expected that he should forthwith make it appear, either by himself or his agent.

Thus early did New-Hampshire enact abolition laws, and the state has uniformly been opposed to slavery, notwithstanding that there have been occasional violations of the law; which is not to be wondered at, considering that in the slave-trade. Some blacks were held in servitude at the time of the revolution, because there was in fact nobody to look after their rights. A memorable instance is mentioned of a negro servant, named Prince. He belonged to Gen. Whipple, one of the signers of the Declaration of Independence. When Gen. Whipple was on his way with his Brigade from New-Hampshire to oppose Burgoyne, he said to Prince, 'Should we be called into action, I hope you will behave yourself like a man of courage, and fight bravely for your country.' Prince replied, 'Sir, I have no inducement to fight, but if I had my liberty, I would endeavor to defend it to the last drop of my blood.' The General, struck with the justness of his remark, and the inconsistency of his own conduct, in fighting for liberty with a slave to wait upon him, magnanimously said, 'Prince, you shall have your freedom; from this time you are your own man.'

Gen. Whipple, perhaps, was the most illustrious man in the history of New-Hampshire. Gen. Wentworth was perhaps more accomplished, but Gen. Whipple was real GRANT—an honest man, who knew something about slavery, for he had commanded a slave ship. He knew something, too, about liberty, for he was a member of the Congress of '76. He knew the dispositions of that Congress upon the question of slavery; and his generosity to Prince shows, what would have been his vote, had the question of emancipation been decided in that Congress.

JOHN ALDEN.

### BOSTON.

SATURDAY, APRIL 2, 1836.

#### LIBERTY IN MASSACHUSETTS.

Report of the Committee to whom was referred the Memorial of the Massachusetts Anti-Slavery Society. Report and Resolves on the subject of Slavery.

Before we proceed to comment upon the dishonorable doings of the honorable GEORGE LUNT and a majority of his associates, we feel compelled to express our astonishment, that a subject, involving the reputation and liberty of a large portion of the citizens of this Commonwealth, should have been committed to an ordinary committee of the Legislature—a joint committee of five persons. The Memorials and Resolutions of certain southern Legislatures, now before the General Court, in libellous and indecent phraseology brand some of the most estimable, patriotic, and pious inhabitants of this State, as 'misguided and wicked men,' 'nuisances,' 'incendiaries,' 'fanatics,' 'traitors,' 'an unholy band of cowardly assassins,' &c. and imperiously require the passage of penal laws, providing for the punishment of all those who preach, that it is criminal to make merchandise of any portion of the human race. Documents, so insolent in their language, and so despotic in their demands, if committed at all, should have been put into the hands of a very large select committee of the wisest and best men of both branches of the Legislature, that a Report might be made worthy of this renowned Commonwealth—worthy of the best days of liberty. Instead of such a course,—so obviously required by every consideration of self-respect, of private security, and of public honor,—the usual one was pursued, as in the case of a Bank or a Rail-Road corporation! What is yet more extraordinary, the individuals selected to constitute the committee, to take this momentous question of human rights into deep and solemn consideration, (with one exception, Mr. Mosely,) whatever may be their pretensions, have certainly no claim to be regarded as men capable of appreciating or sustaining such a trust, in a manner becoming the scope and spirit of Liberty, or the genius of Christianity. We do not mean to be invidious, because it is severe enough to be just, in the present instance. As to the chairman of the committee—Mr. Lunt, of Newburyport—we are ignorant of any thing in his character, on the score of moral dignity or intellectual worth, or genuine philanthropy, that challenges either admiration or applause, or that qualifies him for the station which he now occupies. By one of those party waves, which sometimes cover the shore of official preferment with the 'small fry' that swim in the tumultuous ocean of politics, he has been cast into the Senate chamber, indiscriminately and accidentally. Already giddy with his elevation, he seems to imagine that he is the lord instead of the servant of the people, and uses quite fluently the dialect of a southern slave-driver. Puffed up with the flatulency of self-conceit, he seems already to have forgotten, that 'a breath can make him as a breath has made,' &c., and unmake him too, as he will learn at the next election of Senators. His poetical renown lies cased-covered in 'The

grave of Byron.' His political fame will hereafter dwell in the Grave of Infamy. The affront which he has given to godlike Liberty, the outrage which he has committed upon bleeding Humanity, the dishonor which he has cast upon everlasting Righteousness, by his scandalous Report and Resolutions, are crimes which cannot be overlooked or forgiven, until he bring forth fruits meet for repentance. No man has so disgraced the good name and fame of this Commonwealth as himself, always excepting the pro-slavery trio of Faneuil Hall notoriety,—Harrison Gray Otis, Richard Fletcher and Peleg Sprague. In a truly patriotic and moral point of view, Benedict Arnold's defection compares honorably with the heartless, servile, God-dishonoring, man-degrading sentiments of the Hon. George Lunt.

Of Mr. Lucas, of Plymouth, another of the committee, we shall merely remark, that, if he were less querulous, he would rank respectably with Messrs. Dodgeberry and Verges, in 'Much Ado about Nothing'—for he seemed to think of the abolitionists, in our late interview with the committee, 'it were a pity but they should suffer salvation, body and soul;—nay, that were a punishment too good for them, if they should have any allegiance in them.' He would 'comprehend all vagrom men, and bid any man stand in the slaveholder's name.'

It is due to the people of the Commonwealth, and to the whole nation, that they should be informed of the character and complexion of this pro-slavery committee, whose opinions upon any subject, individually or collectively, are of the smallest consequence, except as they are enunciated under circumstances that give them a factitious importance. Mr. Mosely deserves to be honorably exempted from censure; nay, he deserves and has received much praise, from various quarters, for the patient, candid and manly course which he pursued, in direct opposition to his colleagues, although he avowed himself an opponent of the abolitionists. It is only necessary for that gentleman correctly to ascertain our principles and purposes, by reading anti-slavery publications, to become a friend of our righteous cause.

Our readers have been already apprised of the insolent treatment which the abolition delegation received from the chairman of the committee. Prof. Follen was twice put down for alluding to the mob in Boston, which allusion the sagacious Mr. Lunt declared was insulting to the committee and to the Legislature! He was also told, that he had no right to predict what would be the consequences, if the Legislature should pass resolutions denouncing the conduct of the abolitionists! Mr. Goddell was silenced, because he presumed to say that the Legislature was not a Judicial body, and therefore had no right to pronounce condemnation upon any society! He was also gagged by the immensely consequential Mr. Lunt, for saying, that he believed that there was a conspiracy in the land to reduce the entire laboring population, white as well as black, to a state of servitude! He was again rebuked for daring to criticize the southern documents!—the vastly intelligent Mr. Lunt demanding of him if he was not aware, that full faith and credit were to be given to the official documents of the several States! To which interrogation Mr. Goddell replied, that he was aware of the fact, and he meant to give all the credit which belonged to these documents. 'Stop, sir,—stop, sir, you must not proceed any further,' said the Hon. Mr. Lunt! And so, forthwith, to give full faith and credit to public documents means that we have no right to inquire into their truth or falsity! Finally, Mr. Goddell was ordered to take his seat, because, some applause having been given to what he had said, he presumed to tell the audience that he hoped they would manifest neither approbation nor disapprobation! Nothing could satisfy the disdainful and omnipotent Mr. Lunt, whose bodily attitude was as an insult, and whose countenance was a continual sneer. Mr. George Bond was sharply reprimanded, and cautioned to beware of his language, because he ventured respectfully to express the opinion, that the chairman had been somewhat fastidious and hypocritical. Mr. Garrison then inquired, whether any of the 'incendiary' newspapers had accompanied the southern documents, to substantiate the allegations brought against the abolitionists. Mr. Lunt, with unrivaled dignity, replied that it was no concern of ours! He still persisted in saying, that we were heard as a matter of extreme condescension, and not of right. His behaviour was a close imitation of that of NICHOLAS to the Polish delegation.

In consequence of this rude treatment, the Massachusetts Anti-Slavery Society sent a memorial to the Legislature, stating that the committee had refused a full hearing in the premises, and protesting against any action on the part of that body in relation to abolitionists or their writings. This memorial was referred to the committee, whose Report upon it was given in our paper of the 19th ult. under the 'Refuge of Oppression,' its appropriate place. We proceed to notice the Report. It declares,—'From the very first moment, your committee entertained the strongest doubt, to express it in no more decisive language, as to the extent of their powers to permit a hearing in this behalf'—although (mark!) 'being well aware, that their report, and the subsequent action of the Legislature thereon, might, in some way or other, affect the interests of the persons requesting to be heard, and remembering that these individuals were our fellow citizens, under whatever name, asking a remedy at the source of justice.' With such conclusive reasons why the aggrieved party should be heard, it is impossible to imagine how 'the strongest doubt,' or even the shadow of a doubt, could arise in the minds of the committee, unless they were pre-disposed to condemn innocent and meritorious citizens of the State, upon the unsupported accusations of the filthy amalgamators and cruel oppressors at the South. Not to have granted a hearing would have been unjust and partial in the extreme. Any citizen had a right to be heard before them. If this right is admitted in reference to a Bank or a Turnpike, it is to be denied, or to be regarded as problematical, in a case affecting the liberties of the people! Again:

'Your Committee could not but be aware, that, strictly speaking, the only parties to be heard in this case, were the Legislature and the Legislature of the five States, who transmitted the documents, upon which they were deliberating, to our own Executive.'

By your leave, and with or without it, Mr. Lunt, you are in an error, 'strictly speaking.' Are the people of this Commonwealth to be told, that when application is made from the South to our Legislature, for the passage of a GAG LAW, it does not concern them? But, it is added:

'The investigation could hardly help assuming something of an *ex-parte* character, when the anti-slavery societies were permitted to appear, with such allegations and evidence as they chose to submit, while the southern plater could, in the event of the case, be present, either to reply by argument, or to offer testimony in behalf of his own side of the case.' (!!!)



Is this stultification, or effrontery, or both?  
 'An *ex-parte* investigation!' So, then, the citizens of Massachusetts are reduced to this extremity:—The south may brand them as 'an unholy band of cowardly assassins,' and demand that paladins shall be put upon their lips, and accuse them of the most heinous crimes, without adducing a particle of proof in support of these accusations, and they may not have the poor privilege of pleading *not guilty*, or of protesting against the passage of a gag law, because their profligate accusers are not present 'to offer testimony in behalf of their own side of the case!' How dare these accusers to send such allegations to our Legislature, without submitting clear and conclusive evidence of their truth? Because 'full faith and credit' is to be given, *officially*, to the Memorial of the General Assembly of the State of Alabama, does it follow that its impeachment of a large portion of our fellow-citizens, as 'AN UNHOLY BAND OF COWARDLY ASSASSINS,' is to be credited as just, directed of all proof? Then is accusation conviction, and falsehood truth. But the committee was not disposed to listen to the abolitionists, because the southern planter could not be present to reply by argument! How dare that committee, then, to decide upon the merits of the case, by submitting a report and resolutions to the Legislature, in sweeping condemnation of the abolitionists, and in full justification of the southern planter? What is the southern demand? Not that any resolutions, censuring abolitionists, shall be adopted, but that the freedom of speech and of the press, on the subject of southern slavery, shall be prohibited by penal enactments! Is the committee so inflated as to believe, that any 'argument' of the southern planter, even if he were present before them, could induce the Legislature to violate our State Constitution, which declares that 'the liberty of the press is essential to the security of freedom in a State; it ought not, therefore, to be restrained in this Commonwealth?'  
 We now come to the slanderous assertions of the Committee:—  
 'At both hearings, and particularly the second, your Committee regretted to find, in a portion of the speakers, instead of that modest demeanor becoming citizens in presence of a committee of the Legislature, (2) [i. e. in presence of their servants,] a vehemence both of language and manner, and [3, unpardonable conduct] an open avowal of their determination to pursue their object at all hazards, [i. e. they will never submit to be gagged,] which did not tend to conciliate the sentiments of your Committee' [how very unfortunate!] When the liberties of the people are at stake, 'a vehemence both of language and manner' is something more than excusable—it is highly commendable: not to be stirred up would argue a deadness of soul unworthy even of southern slaves. The charge of vehemence, by the committee, is unquestionably meant to imply passion, indecorum, violence. Every spectator knows that this charge is untrue. Those who are acquainted with Samuel J. May, Charles Follen, and William Goodell, need no assurance, that these gentlemen are incapable of behaving passionately or rudely. There are not three men living in this country, whose habitual gentleness, self-possession and christian suavity, exceed these traits in the character of these individuals. The truth is, instead of manifesting any peculiar vehemence, every one of the speakers was culpable in pleading so tamely, on an occasion so momentous. They spoke with calmness and seriousness, and occasionally with some degree of earnestness; but they did not exhibit that high-wrought feeling of soul, that intense moral indignation, which were demanded by the occasion. At every political meeting, however insignificant the object, more zeal and ardor are displayed, than were seen in the presence of that august body, the legislative committee!  
 But a grave and most extraordinary allegation is urged by the committee, against the abolition representatives. It is represented as a grievance, that they made 'an open avowal of their determination to pursue their object at all hazards!' And what is their object? To obey God, by pleading for the suffering and the dumb, and remembering those in bonds as bound with them; to preach the truth in the ears of an oppressive nation; to give light to those who sit in darkness, and in the region of the shadow of death; to overthrow the habitations of cruelty; to lift up two millions and a half of their down-trodden countrymen from the degradation of a beastly servitude; to purge the land from its stains of blood; to cleanse their own garments from the pollutions of slavery; to vindicate the inalienable rights of man, of all men; to maintain their own liberties; to prostrate a mighty and insurmountable barrier to the progress of the gospel, and the circulation of the holy scriptures; to avert the awful judgments of the Almighty, now overshadowing this rebellious nation; to do all that in them lies for the glory of God, and the happiness of mankind. Unquestionably, it was vastly 'innocent' and 'unbecoming' in them as citizens 'in presence of a committee of the Legislature,' to declare, that they did not mean to abandon this high and holy object, even at the dictation of Messrs. Lunt and Lucas—*par nobis fratrum!* Unquestionably, they ought to have got down on their knees before the committee, confessed their guilt, promised amendment for the future, and given bonds to keep the peace for the space of a century! They ought at least to have imitated the 'modest demeanor' of the chairman of the committee, that pink of politeness! But they were obstinate and rebellious!  
 In addition to the charge of a vehemence both of language and of manner, it is falsely stated, that 'the committee, by its chairman, [don't forget the chairman,] was several times called upon to interpose, in order to check irrelevant discussion, and to restrain offensive and improper language: they certainly listened to many things, on these occasions, of a nature so indecorous and improper, that they had frequent occasions to regret that the indulgence of a hearing had been granted at all!!'  
 This is an aggravated perversion of the truth. If we are disqualified from judging impartially in this matter, so is the committee with its chairman. Let the appeal, then, be made to a host of witnesses who were present, among them were many members of the Legislature. 'The large assembly, which attended the second meeting above mentioned, was evidently in a state of much excitement.' True; and what produced the excitement? Nothing but the insolent and arbitrary conduct of the chairman of the committee. There was but one opinion in that 'large assembly,' and it was in utter condemnation of the Hon. George Lunt! Rev. Dr. Channing, who attended both meetings, was filled with astonishment, sorrow, and indignation, in view of the treatment of Professor Follen and other gentlemen. George Bond, Esq. one of our opponents, bore testimony on the spot, that the abolitionists had not been fairly heard. Dr. Gamaliel Bradford lifted up a voice of remonstrance against the course of the committee. In the House of Representatives, Robert Rantoul, Esq. George S. Hillard, Esq. G. H. Durfee, Esq. and other members, declared in express terms, that the committee were highly blameworthy. The editor of the Daily Advocate, remarking upon Mr. Lunt's 'application of gag law,' says:  
 'An extraordinary scene was exhibited yesterday, before a Committee, in the Representatives' Hall, which, if sanctioned by the Legislature, establishes a precedent trampling on the Bill of Rights, on freedom of discussion and petition, and makes the people of Massachusetts meaner slaves than the serfs of Russia. We never witnessed a deeper, though respectfully suppressed, feeling of withering moral indignation, than that which fell upon Mr. Senator Lunt, a very young man, and an unimpeachable lawyer, who, as Chairman of the Committee, assumed a tyrannical dictation, which would have disgraced a Pacha with three tails, in his treatment of christian dogs, if summoned before him for the bastinado.'  
 It is publicly declared, that Mr. Mosely said to Mr. Lunt, at the close of the second meeting,—'You have been wrong from the beginning. I will not sit in such a committee. I entirely disapprove of your conduct.' It is certain that, on the next day, Mr. Mosely requested to be excused by the House, from further serving on the committee!  
 Here, then, is a mass of unbiased evidence, entirely condemnatory of the conduct of the Hon. George Lunt. And yet he has had the hardihood to report the abolition delegation to the Senate, as guilty of disorderly behaviour! He recommends that no further hearing should be granted to the abolitionists. Most assuredly, if permitted to do so, they would never again degrade themselves, by going before such a committee. If they cannot be heard patiently, respectfully, decently, they have no desire to encounter the caprice and insolence of a pandering to southern slavery. But Mr. Lunt is of opinion, that the abolitionists ought to be satisfied with two short interviews, (and these continually interrupted,) with the committee; because the question of human rights, (i. e. the rights of the slaves and of all those who really abhor slavery,) is of very little consequence. But when a railroad is projected, a committee of the Legislature may listen for weeks to arguments, in favor of it, or against it; because a railroad is of much more importance than the preservation of inalienable human rights!  
 Having finished our remarks upon the Report of the Committee, respecting the Memorial of the Anti-Slavery Society, we should be glad if we could find room in our present number to dissect their 'Report and Resolves on the subject of Slavery.' The Report is worthy of George M'Duffie, the Nero of South Carolina, or of Austin Woolfolk, the noted slave-trader in Baltimore. It is pregnant with profound nonsense, 'indiscriminate and inextricable confusion' of morals, brutal insensibility of soul, gratuitous falsehood, and soul-killing tyranny. It is a wholesale vindication of a system of pollution and blood, of robbery and crime, of oppression and heathenism. It says—'The appeal which is addressed to us by our sister States is indeed of the most solemn and affecting character.' Very affecting, truly! The appeal to us to pass a gag law on the subject of their impious oppression! They ask for nothing else. Condemnatory resolutions they despise. The Richmond Whig, speaking in the name of the south, says—  
 'The South asks no sympathy or professions. There is no remedy but one—abate the incendiary journals. Fanaticism is made of sterner stuff than to be checked or intimidated by a preamble and a string of resolutions, however strongly conceived or eloquently expressed. They have dared too much already to be moved by scarecrows. We reiterate to the North—put a stop to this system of disgraceful and unmeaning national destruction (!) What stops short of that, fails to give redress for past injuries, or security against the future. Tell us now of sympathy, regret, &c.; if you cannot reach the vile slanders, SAY NOTHING.'  
 The Richmond Enquirer admonishes the North to this effect:—'We shall expect something more substantial than resolutions. We shall look for the cessation of the issue of incendiary papers altogether, or for high penalties upon the circulation of them within our limits.' Yet, in view of these and a multitude of similar declarations, Mr. Lunt is so inflated as to submit a series of resolutions for adoption, which are a disgrace to a civilized people, which will not satisfy but rather irritate the south, and which will, if adopted, kindle a flame of indignation throughout the Commonwealth, which no power shall be able to quench. We cannot for one moment believe, that the Legislature will adopt a Report and Resolves, which acknowledge the 'divine right' of southern taskmasters to commit adultery, robbery and oppression with impunity, which rank a portion of our race among four-footed beasts and creeping things, which call for death-like silence upon the subject of slavery, which denounce the followers of WILBERFORCE and CLARKSON, and FRANKLIN and JAY, as unworthy citizens, and which tend to subvert not only the foundation of American liberty, but the moral government of God. We to the soul of that representative, who shall be so lost to the calls of duty, and the cries of humanity, as to vote in favor of this Report! Morally speaking, it were better that a millstone were tied about his neck, and he cast into the depths of the sea! Politically, such a vote will be a suicidal act. The people will not bear it. Southern despotism is constantly encroaching upon their own dearest rights, and they never will desist from the work of emancipation.

#### QUARTERLY MEETING.

The Massachusetts Anti-Slavery Society held a quarterly meeting on Monday afternoon, March 28, 1836.

Joseph Southwick, the President, in the chair.

Rev. Le Roy Sunderland offered prayer. Messrs. Longley, Wright and Durfee were appointed a committee to nominate delegates from this Society to the next Annual Meeting of the American Anti-Slavery Society.

It was suggested that the existing relation of the Massachusetts to the American Society was such as tended rather to embarrass than to facilitate the operations of the former. Messrs. Southwick, May and Wright, were therefore appointed a committee to consider the subject, and propose a better arrangement.

Extracts from several interesting letters were then read by the Corresponding Secretary.

Mr. R. G. Williams, publishing agent of the American Anti-Slavery Society, then made some interesting statements respecting the proceedings of that Society, and their effects.

Dr. Sylvanus Brown offered the following series of resolutions:

- Resolved, That in view of the present aspect of the Anti-Slavery cause in these United States, the friends of freedom are encouraged to believe that the days of our country's captivity are numbered, and that the hour of their redemption draweth nigh.
- Resolved, That we consider the cause of civil liberty and the abolition of slavery, as identified, and that, like the Union of the States, 'united they stand, divided they fall.'
- Resolved, That we look upon the combined efforts of our white brethren at the South, and the co-laborers of the north to put down free discussion on this subject by Legislative action, as one of the most hopeless, anti-republican and wicked enterprises of the age.

4. Resolved, That we believe the triumph of universal emancipation, like the final extension of Christianity is certain—depending for its accomplishment upon the revealed will and decree of Jehovah, and that on this account the opposers of Anti-Slavery principles (like the persecutors of the Apostles) have great cause to take heed to themselves and beware what they do, touching this matter, lest haply they be found to fight even against God.

5. Resolved, That 'regarding the Constitution of the United States as the most sacred and inestimable political inheritance, transmitted to us by our ancestors, we look indignantly on every thing calculated to impair its permanency, and that (with the Committee of the Legislature) we deem it our high duty to maintain the union it secures at every hazard, and by every sacrifice not inconsistent with our known duty as men, citizens and christians.'

6. Resolved, That slavery in the United States is in open and direct opposition to the free spirit of the Constitution, and that it is therefore our duty as men, citizens and christians to labor by moral influences for its immediate abolition, and that we are determined so to do in the manner above described.

After the above resolutions had been read, the reading of them separately was called for. They were accordingly submitted successively to the consideration of the meeting, and were adopted, no one dissenting.

The meeting then adjourned until 7 o'clock, at the same place—Congress Hall.

#### EVENING SESSION.

Met according to adjournment. Prayer was offered by Rev. Orange Scott of Holliston.

Mr. Longley, of the Committee appointed to nominate delegates to the next annual meeting of the American Anti-Slavery Society, reported the following gentlemen:

Joseph Southwick, Francis Jackson, William Lloyd Garrison and Samuel J. May, of Boston—Charles Follen, of Milton—Orange Scott, of Holliston—Isaac Winslow, of Danvers—Andrew Robinson, of New Bedford—Amos Farnsworth, of Groton—Gardner B. Perry, of Bradford—Mason Ball, of Amherst, Asa Howland, of Conway—Samuel Williston, of East Hampton—Harvey Chase, of Fall River.

The above named gentlemen were chosen delegates—with power to fill vacancies and to add to their number.

The Committee, appointed to consider and propose some better arrangements than that now subsisting between the American and Massachusetts Anti-Slavery Society, stated that the subject was one of so much importance, that they were not able to prepare any report during the short intermission between the afternoon and evening meetings. They therefore asked leave to take more time and to report to the Board of Managers of the Massachusetts Society.

The following beautiful Hymn, written by Mrs. H. G. CHAPMAN, was now sung.

The memory of the faithful dead  
 Be on their children's hearts this day!  
 Your father's God, their host that led,  
 Will shield you through the stormy way.

Your Saviour bids you seek and save  
 The trampled and the oppressed of earth,  
 At his command the storm to brave,  
 Faithful and true! Come boldly forth!

Their suffering though your souls must share—  
 Though pride oppress and hate condemn,  
 Stand up! and breathe your fearless prayer  
 For those in bonds as bound with them.

Unheeded bids the fierce command  
 That bids the struggling soul be dumb!  
 Shout with a voice to rouse a land!  
 Bid the free martyr spirit come!

Searcher of hearts, to thee we bow—  
 Uphold us with thy staff and rod.  
 Our fervent hearts are ready now!  
 We come to do thy will, Oh God!

Mr. R. G. Williams then proposed the following resolution:

Resolved, That the unparalleled success which has hitherto attended our efforts calls for gratitude to God, and should encourage and stimulate us to increasing diligence, until Slavery, with all her abominations shall be done away.

Mr. W. made many very interesting statements, showing the progress of anti-slavery principles at the South as well as the North.

His resolution was passed unanimously.

Rev. Le Roy Sunderland and Rev. Orange Scott also addressed the meeting in an impressive manner.

The meeting was closed with prayer.

SAMUEL J. MAY, Sec. pro tem.

#### HONOR TO WHOM HONOR IS DUE.

The Joint Committee of the Legislature, to whom was referred the very important petition of George Odiorne and others, setting forth the unconstitutional laws of the southern States, and the sufferings of our fellow-citizens under those laws, and praying the government of this Commonwealth to remonstrate with the southern Legislatures, gave notice to the petitioners that they should be heard in the Senate Chamber on Wednesday afternoon last, at 3 o'clock. Accordingly, at the time appointed, the interview took place. There were present Hon. Mr. Whitmarsh and Hon. Mr. Hudson of the Senate, and Messrs. Caldwell and Hancock on the part of the House.

Samuel E. Sewall, Esq. of this city, appeared on behalf of the petitioners. He commenced by a few very pertinent and impressive remarks upon the importance of the subject, thus for the first time brought before the Legislature of this State. It respected directly the rights and happiness of 7000 of our fellow-citizens, (that being the number of the colored population of Massachusetts) and indirectly, the interests of all our people. It respected the welfare of the poor, such being the condition of the greater part of the colored population, and he added, with peculiar emphasis, to the poor the recognition and security of their rights, is of the utmost consequence. The rich and the powerful can protect themselves, and procure the recognition and respect which is due to their rights; but the poor must look to the government under which they live for their protection. It is no honor to the state of Massachusetts, that she has, even until now, permitted so many of her citizens to suffer such grievances, as he was about to expose, under the laws of the southern States, without moving a finger to help them.

Mr. Sewall then read from the statute books of Virginia, Maryland, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Missouri, sundry laws of the kind complained of in the petition, some of which he showed to be violations of the Constitution of the United States, which gives the citizens of each State the privileges and immunities of citizens in all the States, and all of which were very oppressive to the citizens of this Commonwealth, whose business obliges them to visit those States.

He then stated a number of cases of great hardship, which had come under his own knowledge; and afterwards brought before the Committee several witnesses, who testified that they had been in some of the States above mentioned, and had known individuals, citizens of Massachusetts, who had been imprisoned, and otherwise maltreated FOR NO CRIME, and even sold into slavery!!!

One of the witnesses testified, that he had been seven times imprisoned in South Carolina, for no other reason than the color of his skin;—and another, that he had been imprisoned in Mobile 15 weeks, and would have been sold into slavery, if he had not been so fortunate as to obtain from Boston or New York, evidence that he was a free man. We have not time to recapitulate, at this time, the testimony that was laid before the Committee. Suffice it to say, that it was abundantly sufficient to substantiate the allegations of the petitioners; and to present a strong,

very strong, claim upon our Legislature, for their official interference for the protection of their constituents.

It is with high satisfaction that we acknowledge the patience and courtesy of the Committee, throughout the interview, which lasted more than three hours. Every indulgence that could be expected, was cheerfully granted. Their only object seemed to be, to ascertain if, indeed, the grievances stated in the Petition, did actually exist. They were under no apprehensions that their dignity would be insulted, by the exposure of any evils, which exist in the land, or of any danger which their fellow-citizens apprehend from the action or the inaction of the Honorable Legislature, of which they are a part. We have no doubt that the Report of the Committee will be such as candid, humane, free, and truly honorable men should make, in view of the facts presented to their consideration.

#### NEWS OF THE DAY.

[From the Transcript of March 30.]

In the Supreme Court yesterday, the trial of John Tracy for the murder of his wife, was concluded. Mr. Chapman, in behalf of the prisoner, and the Attorney General for the Commonwealth, each addressed the jury two hours, and Chief Justice Shaw was an hour and a half in giving his charge. After two hours' deliberation, the jury came into court and delivered their verdict: 'Not guilty of Murder, but guilty of Manslaughter.'

Last evening, soon after 8 o'clock, the warehouse of Mr. Oliver Tenney, Atkinson-street, occupied for the storage of cotton, &c. took fire, supposed from a furnace for drying damaged cotton. The Fire Department was quickly in like, and the fire was extinguished with a loss short of \$1,000.

The Advocate says: The Bowdoin Mansion House in Milk Street is now demolishing, with a view to the erection of a Theatre, Menagerie and Circus, by the Lion Theatre Company, who have sold their estate in Washington Street.

A dreadful accident occurred on the Lexington and Ohio Railroad, on the 16th, by the upsetting of a locomotive and train of passenger cars attached to it. On crossing one of the embankments, the locomotive and cars were precipitated to the bottom—a distance of twenty or thirty feet. But one passenger, out of fifteen or twenty, escaped injury. One was killed instantly, one died in a short time, and two more were supposed to be dying.

One of the waiters on board the steamboat President, an Irishman, fell overboard, at Providence, on Monday, and was drowned.

A man by the name of George Hicks, while at work on the wharf ship Louisa, at Lynn, on Saturday last, fell into the arms of a fellow workman, and expired without a groan; his death was occasioned by a disease of the heart.

The village of Salem, (N. Y.) presented, a few days since, an animated scene. As many as 500 school children were treated by their teachers with a sleigh ride. The party were drawn in 25 sleighs, by 74 horses. A speech was made to them by the clergyman in the church.

Capt. Joseph B. Nicholson, of the Delaware 74, has presented to the corporation of his native borough of Norfolk, Va., portraits of Columbus and Americus Vesputius, obtained by him from the originals, in the Studio at Naples. Capt. Nicholson is one of the gallant officers of the last war, and was 1st Lieut. in the Peacock when she captured the Epervier.

The grand jurors of Montreal have presented the newspapers of that city as a nuisance; the principal cause for which, they allege to be the incessant animosities between the French and British parties, which these journals, with singular ability, and not at all times with strict decorum and decency of language, foster and keep alive.

A man at New York, named Michael Fioley, aged 35 years, a native of Ireland, while eating his dinner was suffocated by a piece of meat which stuck in his throat, and which no one was able to remove, until a medical man was called in, when the poor fellow had ceased to breathe, and surgical operation was useless. These circumstances were proved to the jury, and they returned a verdict accordingly.

In an action for breach of promise, tried recently in the state of New York, both parties belonged to Albany county, but the action was tried in the county of Livingston. One of the witnesses being asked why he advised the plaintiff to bring her suit in that county instead of Albany, replied, that in the latter county 'a jury could scarcely be found, who would condemn a woman, soul and body, worth more than fifty dollars.'

[From the Philadelphia Independent Press.]

#### OBITUARY.

'Tis sweet to drop affection's tear,  
 O'er sainted worth departed.

'This woman was full of good works and alms—deeds which she did.' Acts ix. 36.

The death of REBECCA, wife of Samuel C. Hutchins, on the 15th inst. in the thirtieth year of her age, after a lingering and severe indisposition, is one that calls for something more than a mere passing notice; for by the decease of this amiable woman, society is called to mourn over the loss of one, whose station of usefulness cannot easily be replaced. Endowed by nature with a kind and benevolent disposition, and gifted with an inquiring and comprehensive mind, she was led to seek that truth which worketh righteousness, happiness and good will to all mankind. She was in truth a 'crown of honor' to her husband, a useful member of society, and a firm and zealous friend in the cause of down-trodden bondsmen. Her sympathy with the oppressed was happily manifested by her frequent contributions to those philanthropic institutions, whose characters are known from being based on the heaven-born principle of 'remembering those that are in bonds as bound with them.'

The writer of this faint tribute to her memory enjoyed the happiness of a long and uninterrupted acquaintance with the deceased, and from her own personal knowledge, as well as the testimony of others, he feels correct in saying, that whether she be viewed as a member of a literary or benevolent institution, or at home in the midst of the domestic circle, she was always and alike exemplary. As a wife, she was virtuous, obedient, and complying; and in the several relations of daughter, sister, or friend, she was dutiful, affectionate and kind.

Yet it has pleased Almighty wisdom, in his own wise dispensations, to take one so young, useful, and lovely from among us. Let none mourn 'as without hope.' 'She is gone from the troubles to come.' 'The Lord giveth and the Lord taketh away, blessed be the name of the Lord.' Amen.

Phila. 17th March, 1836. JUNIUS.

#### ANNIVERSARY

OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The third anniversary of this Society will be held, with Divine permission, in the city of New York, on Tuesday the 10th day of May next.—The public exercises will commence at 10 o'clock, A. M. Several distinguished gentlemen are expected to address the meeting. The auxiliaries are requested to send delegates. The friends of the cause throughout the Union are invited to attend. Delegates are requested to report their names at the Society's Rooms, No. 144 Nassau-street, immediately on their arrival in the city.

There will be a meeting of the delegates on Monday, 11th May, at 4 o'clock, P. M. Apply at Society's office, No. 144 Nassau-street.

JOHN RANKIN, } Committee  
 LEWIS TAPPAN, } of  
 SIMON S. JOCKLEY, } Arrangements.

New-York, March 14, 1836.

N. B. All editors, friendly to the cause of human rights, are requested to give the above notice an insertion in their respective newspapers.

#### FREE LABOR PRODUCE STORE IN BOSTON.

Subscription papers are now open at the Anti-Slavery Office, 46, Washington-street, for the purpose of ascertaining whether such an enterprise can be sustained. It is hoped that every person in favor of the plan will call without delay or send in their names, for the probable amount they shall want per annum.

#### PHILOMATHEAN SOCIETY.

To the Friends of mental culture among the people of Color; the following solicitation is respectfully presented.

Earnestly indulging the hope that an appeal to the benevolence of our friends, and the public, will not be in vain, in consideration of the object, which is to enable those who are anxious to erase, from the inglorious record of past inactivity, a stain which they are determined to throw off by an active future, for which purpose a Society of young men, in the city of Boston, has been recently formed, known by the name of 'The Boston Philomathean Society,'—having for its object the promotion of literature in general, and the establishment of a Library—the latter of which is conceived to be indispensably necessary for the furtherance of their plan of future operation.

The members have made, and are still making, arduous efforts to purchase a suitable library and apparatus with their own funds. Their scanty means, thus far, have been quite insufficient to allow them to procure such books and apparatus as they deem highly important to promote the improvement of those who are connected with the Society.

It is with peculiar feelings of reluctance, knowing, as we do, the numerous calls on the benevolence of our friends, that we appeal to them at this time for aid. Yet we hope we shall not be deemed intrusive, by soliciting donations in Books, Maps, or any Documents which may be thought useful to the Society. The smallest contribution will be acceptable, and the donors held in grateful remembrance. Gently we knock at the door of knowledge—will our friends give us the key to enter?

Donations may be left at the Anti-Slavery Rooms, 46, Washington Street, or at No. 10, Franklin Avenue.

WM. S. JINNINGS, Prefect.

Boston, March 26, 1836.

#### TEMPERANCE CONVENTION.

Whereas, we believe that the formation of a State Temperance Society, among the colored people of the State of Connecticut, would be an efficient means of promoting the cause of Temperance. We, the subscribers, do therefore recommend the formation of a State Temperance Society on the principles of total abstinence from all liquors which will produce intoxication. And we do earnestly request the several Temperance Societies in the State, to send Delegates to meet with us in a Convention, to be held in the city of Middletown, Ct. on the 11th day of May, 1836, at 3 o'clock, P. M., for the formation of said Society.

The invitation is extended to all the friends of Temperance who may please to attend, and take a part in the meeting.

#### MIDDLETOWN.

J. C. Beman, N. Condon,  
 J. Gilbert, E. DeForest,  
 S. Condon, C. Brooks,  
 J. O. Moody, G. Garrison.

#### NEW-HAVEN.

A. C. Luce, J. W. Creed,  
 A. C. Debois, L. Lathrop,  
 J. Brown, J. Pennington.

#### HARTFORD.

J. Mars, H. Foster,  
 P. Swan, Z. Jones,  
 J. Cross, Geo. W. Prince.

A. G. Beman,

By order of the Home Temperance Society,

C. BROOKS.

Middletown, Ct. March 5, 1836.

#### NEW-YORK AGENTS' NOTICE.

THE Subscribers to the Liberator, and the friends of the cause, are respectfully informed, that owing to the remissness of a large number of the Subscribers in this city, for the 5th volume of that paper, and also the perplexity which necessarily attend the efforts of newspaper Agents, particularly in cities where the subscribers continually change their residence from place to place, without his knowledge, he declined, (on account of the responsibility under which he was placed,) the agency of the paper for the present year, that some other person, more competent to bear the responsibility, might occupy the place. But since those who have been selected have declined the honor, I have decided to continue the agency; and I wish it to be distinctly understood, that each subscriber must be responsible for his own paper by paying for it in 'advance'—that when he neglects to comply with the 'terms' the LIBERATOR will cease to come.

I have now a list of 250 names, exclusive of those who have complied with the terms, and who have expressed a strong desire to receive the paper at the commencement of the present Quarter, but the absence of the effective means, will necessarily delay the Liberator until it is convenient for our friends to 'pay in advance.'

DAVID RUGGLES.

New-York, March 28, 1836.

#### NOTICE.

THE people of color in Boston, are informed that Mr. Lewis, teacher of the private English School in Providence, R. I. for boys and girls, will be in Boston on Monday and Tuesday, the 11th and 12th of April.

The following branches of education are taught by Mr. Lewis, viz: Reading, Writing, Arithmetic, English Grammar, History, Natural Philosophy, Botany, Chemistry, Algebra, Astronomy, Surveying, and Book-Keeping by Double and Single Entry.

Those persons who may wish to put their children under the care of Mr. Lewis, may have an interview with him at Mr. Robert Wood's, Butolph-street.

Tuition—\$3.00 per quarter. 3t March 26.

#### NOTICE.

THE 2nd Quarter of Rev. John W. Lewis' School, for 1836, in Providence, will commence on the 2nd Monday in May, to continue 12 weeks. Mr. Ransom Parker, a Student from the Wesleyan Academy, Wilbraham, Mass. is engaged as an assistant. The following branches will be taught, viz: Reading, Writing, Arithmetic, History, Geography, Botany, English Grammar, Algebra, Book-Keeping, Double and Single Entry, Natural Philosophy, and Astronomy.

Tuition, \$3.00 per quarter. It is hoped the friends of Education, throughout the country, will embrace this opportunity in sending their children where every care will be taken to render them happy and contented. Board may be obtained in private families at \$1.50 per week. Application can be made to Mr. Lewis, by addressing him at Providence, R. I.

April 2, 1836. 3t

#### BOARD.

FIVE or Six Gentlemen can be accommodated with board, after the first of May next. Apply to HENRY MICHAELS, 36, Lispenard-Street.

New-York, March 28, 1836.



## LITERARY.

[For the Liberator.]

The day was o'er; towards his cot  
His steps the Negro turned,  
And as he mused upon his lot,  
His heart within him burned.  
Grief, and the bitter sense of wrong,  
Unwonted forethought gave;  
And wildly and burst forth the song  
Of that lone Prophet-slave.

'Too well avenged! not I alone  
Am doomed in grief to pine;  
One day to thousands shall atone  
For wrongs as fierce as mine;  
A thousand tales of unknown pain  
Shall first be heard that morn;  
I do but add one other strain  
To the land where I was born.

Still upon Carolina's woods  
Of dark eternal pine,  
Still on her broad and beautiful floods  
Heaven's light, as now, may shine;  
It comes not yet—it tarrieth long;—  
Wrath to this erring land!  
The wronged and they who did the wrong,  
Before one God must stand.

What then are these my pains to me?  
Why mourn I thus my lot,  
Since all must undergo them,  
By one who erreth not?  
Let them go on; guilt grows with time,  
This night 'tis weightier worn,  
Than when, the victim of their crime,  
I hid me forth at morn.

And the Negro turned him to his cot,  
For his toils that day were o'er;  
Still, as he strove to bear his lot,  
He mourned for it the more.  
The transient fire that lit his eye  
Was quenched in grief's dark stream,  
And his passionate mood of soul went by,  
Like a strange and feverish dream.

[For the Liberator.]

To live, yet life's best joys forego,  
To feel that Hope is vain,  
Labor for other's ease to know,  
And loss for other's gain;  
To sink, the frame by toil o'erwrought,  
Full early to the grave,  
To die unmourned, to live for naught,  
This is—to be a Slave.

And worse; the lash, the fetters borne,  
The wife from husband sold,  
The maiden from her mother torn,—  
But not for lust of gold:  
Ay, let them weep; for how can they,  
Her parents, hope to save?  
Strong hands have born their child away,  
For what was she?—a Slave!

And worse; th' immortal Mind misused,  
Wronged of its vital food;  
The knowledge of that Truth refused,  
Which is our only good.  
What though thy Lord, for bond and free,  
Himself an offering gave?  
Not always comes this word to thee,  
Unthought, unbidden Slave!

Too oft, the hour that takes thy breath  
Comes to thee clad in gloom;  
Unknown, the life that follows death,  
The world beyond the tomb.  
O, the worst fruits of slavery's thrall,—  
To darken, to deprave,—  
These longest, last, and heaviest fall  
On the devoted Slave!

## THE BIBLE.

Come, old book of my fathers! worn—not soiled—  
By nightly use, what time around the hearth  
The candle-circle closed, and the old man,  
The grey-haired patriarch of the place, turned o'er  
Thy holy leaves, and these devoutly read  
The wondrous tale of God's sojourn with man—  
Come from thy nook, too often now, alas!  
Neglected there, for we are wiser far  
Than our plain sires. The march of intellect  
Carries us onward at a step too swift  
To mind thy old-world precepts. We have books  
Of flashier theories, woven from the brain  
Of subtle theorist, or visioned bard.  
We've pierced the rind, at least, of this great globe,  
And knowing thus its central strata, find  
Its image more certainly than Moses found  
To shine for man's enlightenment, are now  
Proved to be glowing suns, and peopled worlds,  
Which dwarf our world and us, and cast in doubt  
Our privilege as Jehovah's favored race.  
We can foretell eclipses; calculate  
E'en the wild comet's advent; and pre-note  
The ebbs and flows of ocean, as he leads  
His mighty waves beneath the moving moon.  
Such lore thy pages teach not, though they teach,  
A lore surpassing that as far as heaven  
Surpasses earth in grandeur, teach it, too,  
In strains sublimer, oft, than Grecian muse,  
Roman, or English, ever sung!

Alas!  
I, too, have wandered from the fold—forgot  
The voice of the kind Shepherd, which did call,  
Until I shut mine ears, and would not hear.  
I, too, have left the 'fountain of living waters';  
And, like the multitude, have heaved me out  
Cisterns—ay, broken ones, 'that hold no water'  
For the parched palate! But the spell is o'er.  
The charm is taken from the face of things.  
The bloom hath fallen from the tree of science,  
Which stands in winter nakedness. And I,  
Sobered at length, hold every science cheap.  
That springs not from, or leads not to, the book,  
The old book of my fathers!

## THE CHILD AT PRAYER.

'Twas summer eve—the rosy light  
Had faded from the sky,  
And stars came twinkling, pure and bright,  
Through the blue arch on high;  
The western breeze softly stole,  
To kiss the sleeping flower,  
And nature wore her sweetest smile,  
To bless the twilight hour.

There sat within a curtain'd room,  
A mother young and fair;  
What voice comes softly through the gloom?  
'Tis childhood's voice in prayer.  
A cherub boy is kneeling now,  
Beside his mother's knee,—  
She who had taught him when to bow  
Before the Deity.

A father on the distant deep,  
A sister slumbering near,  
The babe upon his mother's breast,  
And that kind mother dear;  
For every living thing he loves,  
His prayer ascends to heaven,  
And for himself he humbly asks  
Each sin may be forgiven.

## MISCELLANEOUS.

## ABOLITION DEBATE IN CONGRESS.

The following is the petition of Friends in Philadelphia, which has called forth so much debate:  
To the Senate and House of Representatives of the United States:

The memorial of the Calm Quarterly Meeting of the Religious Society of Friends, commonly called Quakers, respectfully represents, That, having long felt deep sympathy with that portion of the inhabitants of these United States which is held in bondage, and having no doubt that the happiness and interests, moral and pecuniary, of both master and slave, and our whole community, would be greatly promoted if the inestimable right to liberty was extended equally to all, we contemplate with extreme regret that the District of Columbia, over which you possess entire control, is acknowledged to be one of the greatest marts for the traffic in the persons of human beings in the known world, notwithstanding the principles of the Constitution declare that all men have an unalienable right to the blessing of liberty.

We therefore earnestly desire that you will enact such laws as will secure the right of freedom to every human being residing within the constitutional jurisdiction of Congress, and prohibit every species of traffic in the persons of men, which is as inconsistent in principle, and inhuman in practice, as the foreign slave trade.

Signed by direction, and on behalf of the aforesaid quarterly meeting, held in Lancaster county, Pennsylvania, the 19th of 11 mo. 1835.

LINDLEY COATS,  
ESTHER HAYES,

Clerks.

The following was the final vote rejecting the prayer of the petition:

YEAS—Benton, Black, Brown, Buchanan, Clay, Crittenden, Cuthbert, Ewing of Illinois, Ewing of Ohio, Goldsborough, Grundy, Hill, Hubbard, King of Georgia, King of Massachusetts, Leitch, Lincoln, Moore, Nicholas, Niles, Porter, Preston, Robbins, Robinson, Ruggles, Shepley, Tallmadge, Tipton, Tomlinson, Walker, Wall, White, Wright—34.

NAYS—Davis, Hendricks, Knight, Prentiss, Swift, Webster—6.

After this decision, Mr. WEBSTER gave notice that he had in his hand several similar petitions, which he had forborne to present all this forenoon, on an early occasion, present them, and move to dispose of them in the way, in which it had been his opinion from the first that all such petitions should be treated; that is, to refer them to the committee for inquiry and consideration.

## WEDNESDAY, March 16.

Mr. WEBSTER addressed the Senate as follows: Agreeably to notice, I offer sundry petitions on the subject of slavery and the slave trade in the District of Columbia. The first purports to be signed by two thousand four hundred and twenty-five of the female inhabitants of Boston. This petition is in the usual printed form. It is respectful to Congress, and contains no reproaches on any body. It asks for the consideration of Congress, both with respect to the existence of slavery in the District, and with respect to the slave trade in the District.

The second is a petition signed by Joseph Tillson and about a hundred others, citizens of Boston, some of whom are known to me, and are highly respectable persons. The petition is to the same effect and in the same form.

The third petition purports to be signed by a large number of persons, inhabitants of Wayne county, in Michigan. I am not acquainted with them. It is a printed petition, different in form from the preceding, drawn more at length, and going farther into the subject. But I perceive nothing in it disrespectful to the Senate, or reproachful to others.

The fourth petition is like the two first in substance and in form. It is signed by four hundred and thirty-three citizens of Boston. Among these signers, sir, I recognize the names of many persons well known to me to be gentlemen of great worth and respectability. There are clergymen, lawyers, merchants, literary men, manufacturers, and indeed persons from all classes of society.

I ask, sir, that these petitions may be received, and move that they be referred to the committee for the District of Columbia. This motion itself, sir, sufficiently shows in what manner I think this subject ought to be treated in the Senate.

The petitioners ask Congress to consider the propriety and expediency of two things: first, of making provision for the extinction of slavery in the District; second, of abolishing or restraining the trade in slaves within the District. Similar petitions have already been received. Those gentlemen who think Congress have no power over any part of the subject, if they are clear and settled in that opinion, were perfectly justifiable in voting not to receive them. Any petition which, in our opinion, asks us to do that which is plainly against the constitution, we might very justly reject. As, if persons should petition us to pass a law abridging the freedom of the press, or respecting an establishment of religion, such petition would very properly be denied any reception at all.

In doubtful cases, we should incline to receive and consider; because doubtful cases ought not to be decided without consideration. But I cannot regard this case as a doubtful one. I think the constitutional power of Congress over the subject is clear, and therefore, that we were bound to receive the petitions. And a large majority of the Senate are also of opinion that the petitions ought to be received.

I have often, Mr. President, expressed the opinion, that, over slavery, as it exists in the states, this government has no control whatever. It is entirely and exclusively a state matter. While it is thus clear that Congress has no direct power over this subject, it is our duty to take care that the authority of this government is not brought to bear upon it by any indirect interference whatever. It must be left to the states, to the course of things, and to those causes over which this government has no control. All this, in my opinion, is in the clear line of our duty.

On the other hand, believing that Congress has constitutional power over the slave trade, and the trade in slaves within the District, I think petitions on those subjects, respectfully presented, ought to be respectfully treated and respectfully considered. The respectful mode, the proper mode, is the ordinary mode. We have a committee on the affairs of the District. For very obvious reasons, and without any reference to this question, this committee is ordinarily composed principally of southern gentlemen. For many years, a member from Virginia or Maryland has, I believe, been at the head of the committee. The committee, therefore, is the appropriate one, and there can be possibly no objection to it, on account of the manner in which it is constituted.

Now I believe, sir, that the unanimous opinion of the north is, that Congress has no authority over slavery in the states; and perhaps equally unanimously, that over slavery in the District it has such rightful authority.

Then, sir, the question is a question of the fitness, propriety, justice, and expediency of considering these two subjects, or either of them, according to the prayer of these petitions.

It is well known to us and the country, that Congress has hitherto entertained inquiries on both these points. On the 9th of January, 1809, the House of Representatives resolved, by very large majorities, 'That the committee for the District of Columbia be instructed to take into consideration the laws within the District in respect to slavery; that they inquire into the slave trade as it exists in, and is carried on through, the District; and that they report to the House such amendments to the existing laws as shall seem to them to be just.'

And it resolved, also, 'That the committee be further instructed to inquire into the expediency of providing by law for the gradual abolition of slavery within the District, in such manner that the interest of no individual shall be injured thereby.'

As early as March, 1816, the same House, on the motion of Mr. Randolph of Virginia, resolved, 'That a committee be appointed to inquire into the existence of an inhuman and illegal traffic of slaves carried on in and through the District of Columbia,

and to report whether any, and what measures are necessary for putting a stop to the same.

It is known also, sir, that the legislature of Pennsylvania has within a very few years urged upon Congress the propriety of providing for the abolition of slavery in the District. The House of assembly of New York, about the same time, I think, passed a similar vote. After these proceedings, Mr. President, which were generally known, I think, the country was not at all prepared to find that these petitions would be objected to, on the ground that they asked for the exercise of an authority on the part of Congress, which Congress cannot constitutionally exercise; or, that having been formally received, the prayer of them, in regard to both objects, would be immediately rejected, without reference to the committee, and without any inquiry.

Now, sir, the propriety, justice, and fitness of any interference of Congress, for either of the purposes stated in the petitions, are the points on which, as it seems to me, it is highly proper for a committee to make a report. The well-disposed and patriotic among these petitioners are entitled to be respectfully answered; and if there be among them others whose motives are less praiseworthy, it is not the prudence of prudence to give them the advantage which they would derive from a right of complaint that the Senate had acted hastily or summarily on their petitions, without inquiry or consideration.

Let the committee set forth their own views on these points, dispassionately, fully, and candidly. Let the argument be seen and heard—let the people be trusted with it, and I have no doubt that a fair discussion of the subject will produce its proper effect, both in and out of the Senate.

Mr. King, of Alabama, said he did not expect, after what had been said by the Senator from Massachusetts, that he would have taken this course. He had supposed that the Senator from Massachusetts, instead of moving a reference of these petitions, would have simply moved to lay them on the table. The course which that gentleman had taken had placed him at the head of these men who inundated Congress with their petitions. He had hoped that the subject was put to sleep, and that nothing more would be done to increase the excitement which already existed, and that the subject would not be stirred again this session.

Mr. Webster said, in reply to Mr. King, that he was not aware of having said anything which could justify the remarks of the honorable member. By what authority does the gentleman say (said Mr. Webster) that I have placed myself at the head of these petitioners? The gentleman cannot be allowed, sir, to assign to me any place or any character, which I do not choose to take to myself. I have only expressed my opinion as to the course which it is prudent and wise in us all to adopt, in disposing of these petitions.

It is true that, while the question on the reception of the petitions was pending, I observed that I should hold back these petitions till that question was decided. It is decided. The Senate has decided to receive the petitions; and being received, the manner of treating them necessarily arises. The origin of the authority of Congress over this District, the views and objects of the States in ceding the territory, the little interest which this Government has in the general question of slavery, and the great magnitude which individual States have in it, the great danger, to the Government itself, of agitating the question here, while things remain in their present posture, in the States around us—these, sir, are considerations all intimately belonging to the question, as I think, and which a competent committee would naturally present to the Senate and the public.

Mr. President, I feel bound to make one further remark. Whatever gentlemen may think of it, I assure them that these petitions, at least in many cases, have no factious origin, no political or party origin. Such may be the origin of some of them. I am quite sure it is not of all. Many of them arise from a sense of religious duty; and that is a feeling which should be reasoned with, but cannot be suppressed by a mere summary exercise of authority. I wish that all reasonable men may be satisfied with our proceedings; that we may so act in regard to the whole matter as shall promote harmony, strengthen the bonds of our Union, and increase the confidence, both of the North and the South, in this Government.

The motion to lay on the table prevailed.

[From the Salem Landmark.]

## TEXAS.

There cannot be a doubt that the slaveholders and slave-traders especially, of the southern states, have for a long time had an eye upon the rich and fertile country of Texas, not coveting so much the value of its lands as its most favorable location for a great slave market; favorable alike for its situation with regard to the slave states of the United States, as for the advantages it possesses for introducing slaves from Africa, the fountain head of the slave-trade. How, upon any presumption, can we account for the sympathy of the southern states for Texas, and the intense anxiety which the slaveholders manifest for the independence of the territory, or for its annexation to the United States? They make no secret of this interest and anxiety. They have urged the purchase of Texas, with a view, as half an eye may discover, of increasing the dimensions of the slaveholding territory and more effectually perpetuating slavery in the United States. We need not be surprised if such a purchase continues to be urged. Report whispered a year ago that negotiations were on foot between our government and Mexico; but there may have been no foundation for it. At this very moment we are told that an agent from Mexico is on his way to Washington to negotiate for the sale of Texas. Some years ago, Mr. Benton, of Missouri, openly declared that the U. States government should obtain the territory in question for the purpose of creating five or six more slaveholding states, to counterbalance the preponderance of the free states of the North. Five years ago, a writer of the South, supposed to be Mr. McDuffie, pronounced the juxtaposition of a free empire to the slaveholding south-west, to be a nuisance which ought to be abated by our obtaining Texas! These matters are worthy of consideration.

A friend has just put into our hands a Texas newspaper, printed at Nacogdoches, of Jan. 9th. We copy from it the following advertisement, which will show how easily slaves become free in Texas:—  
'TAKEN UP—A negro boy who calls himself Jacob. He says he was bought in Virginia about twelve months ago, by a gentleman by the name of Samuel More, and was brought to Attakapas, and ran away shortly after arriving in that country. He is about thirty years old—five feet and eight inches high—very black—speaks quick and plainly when spoken to—and speaks the English language only. The said Jacob was taken up by the Cherokee Indians and delivered over to the subscriber, who paid the Indians a handsome reward for apprehending him. The owner of said negro is requested to come forward, prove property, pay charges, and take him away.'

She never uttered, to my knowledge, one unkind word towards the people of Canterbury; and in one of her letters, she states that she is sorry for one of the principal persecutors of the school. May the children of God, who were in any degree led astray by the wicked, and their own prejudices, at Canterbury, to unite in the persecution of the school, weep in repentance, and praise God for his great mercy to this lamb of his flock.

After her conversion, and return to my family, she was of inestimable value in her influence and example amongst my children, to whom she was most tenderly attached, and they to her. I think I have never known a more humble and consistent young christian, than she was—and in the church she was known for her peculiar devotedness and sobriety. In frequent conversations with her, respecting the motives which actuated her in proposing to unite with the church, I could not but be affected at the fear which she had of her own heart, and the singleness

The subscriber's residence may be known by calling at this office.

N. B. There is no jail in Texas, and the negro is unconfined. WM. GOYENS.

## MORAL.

## OBITUARY NOTICE.

NEW-HAVEN, CT., Feb. 29th, 1836.

DEAR BROTHER GARRISON—

The following obituary notice by a friend, from the Religious Intelligencer, presents the dear colored youth who was early committed to my guardianship, and will, no doubt, be recollected by you as in my family when you were at New-Haven, and as a member of the Canterbury school, to which she was attached for one year. Her case is peculiar, and I am informed that a more minute memoir of her will be prepared for publication, by individuals to whom we are under great obligations as her instructors, and as visitors during her last sickness. Without attempting such an account myself, I have thought it might be useful for you to insert in the Liberator, the Obituary from the Religious Intelligencer, and also a few additional and prominent circumstances in her brief history, as an encouragement to the colored people in their efforts for their improvement, and also to their friends; and with a strong desire, that her former companions of the Canterbury school, who will see your valuable paper, may derive instruction and spiritual advantage from its perusal.

Died in New-Haven, Nov. 8, in the exercise of Christian faith, Harriet Rosette Lanson, aged 18.

At the age of eight years, she was taken from an abode of wretchedness and vice, and placed in a situation where she was brought up in the nurture and admonition of the Lord. She never possessed, from childhood, that fondness for dress, company, and gaiety, so common among young persons, but devoted herself with fidelity to the duties which her circumstances required. For several years she was a member of the Sabbath school, where she manifested an uncommon degree of seriousness. Her questions and answers were not only indicative of deep interest, but a capacity to understand and appreciate the great truths of the Bible, with which she showed a degree of familiarity uncommon even in those of riper years. Eighteen months since she became hopefully pious, and last spring publicly professed her faith in Christ. At the time of her conversion, there appeared a marked change in her springs of action, which, to her friends, was evidence of her sincere discipleship. She possessed great simplicity, humility, tenderness, united with independence of character. Early in September she was attacked with consumption, which threatened immediate dissolution; but she survived two months, and bore her sufferings, which were great and incapable of relief, with fortitude and submission.

During her illness she exercised joyful trust in the promises of God's word, and faith in the Saviour, whom she hoped soon to meet. Her feeling was, 'not my will, but thine be done,' at the same time she seemed rather to desire to depart and be with Christ. Her friends committed her body to the dust, in the confidence of a glorious resurrection. They had hoped her life might be spared many years, a blessing to them and the world; for she was peculiarly fitted to be useful, especially among her own color, to whom she wished to devote herself. But she has left them, and gone to a brighter and purer, a better and happier world.

Harriet's parents were both temperate, and have both died within the last five years. Her feelings towards them were tender, but her abhorrence of strong drink and of their sin was great. She early joined the Temperance Society, and never violated its principles. She had profited well by attending the common day school of the colored people, and evening schools, but the grand sources of her improvement were Sabbath school and Bible class instruction, which she sought until too feeble to go to the church. Through the faithfulness of her teachers, her love of study and habits of observation, her mind was unusually matured, although her education was yet incomplete.

It was a happy Providence which led Miss Prudence Crandall, now Mrs. Philo, to my house, about the time that she established her school, and afforded us an opportunity of sending her to her school, where she made rapid improvement in important studies, although much of her time was devoted to domestic assistance in the family, on account of which, her expenses of board were defrayed, being at that time unable to defray them myself without that arrangement.

An extract from one of her letters to me, bringing into view the mercy of God towards her and others, is particularly interesting. The letter is dated Canterbury, May 20th, 1834, in which she alludes to the fact, that, at that juncture, the people had ceased most of their persecutions, but that they did not allow the scholars to attend the Congregational church in the village. She observes: 'We go to Packersville. They have had a protracted meeting which continued eight days. God's Spirit was there, convincing and converting; and many, who a short time since, were dead in trespasses and sins, are now rejoicing in the love of Christ. I went five days, and it was a solemn scene to see the aged sires and their grandchild coming to the mercy seat. Here were verified the words of holy writ—'Out of the mouths of babes and sucklings thou hast perfected praise.' Last Saturday night was a happy moment to me, for I trust that God forgave my sins, and the last Sabbath was the happiest that I ever spent. I can say with the poet,

'Of late I heard the Saviour say,  
'Come hither, soul, I am the way.'

It seemed as if every thing praised God. A few weeks ago, I was afraid to die—the thought of laying in the cold grave was terrifying to me; but now death has lost all its terrors for me. O, when you come before the mercy seat to crave a blessing for you and yours, forget not me and my dear companions, many of whom are seeking the way to the Lord. I am sensible that I have enjoyed great privileges, but have not improved them as I ought to have done; but I have resolved, with God's assistance, to consecrate the little knowledge I have to his service.'

Here it is difficult to pause, and view that wonderful wisdom in the Government of God, by which he causes the wrath of man to praise him. I look back to the scenes at Canterbury, in the history of the persecution of the school, and their devoted teacher, and its friends, with no less abhorrence than heretofore, but with more pain when I think of the future state of all impatient persecutors of the poor, and of the melancholy condition of a church, whose members, to a great extent, could sacrifice on the altar of prejudice, the law of love, and unite with wicked men in measures which must ever be held in abhorrence by all humane and honorable minds.

I see neat and respectful youth treated as a nuisance, and unfit for the house of God, (where all, by their confession of sin, and their need of the atoning blood of Christ, declare the equality of our race,) seeking to hear the word of life in a village three miles distant. Blessed place!—'There God is converting sinners, and 'love, which' worketh no ill to its neighbor, reigns. Harriet and her companions reach the favored spot at a most auspicious moment. She is met by the truth and spirit of God. She repents, and believes with the heart, in the Saviour, and lives anew unto God; and now, with admiring gratitude from heaven, I doubt not she looks back, and glories in the grace by which her enemy was slain, and also to that infinitely well directed Providence, through which her Heavenly Father then made certain her acceptance of His great salvation.

She never uttered, to my knowledge, one unkind word towards the people of Canterbury; and in one of her letters, she states that she is sorry for one of the principal persecutors of the school. May the children of God, who were in any degree led astray by the wicked, and their own prejudices, at Canterbury, to unite in the persecution of the school, weep in repentance, and praise God for his great mercy to this lamb of his flock.

After her conversion, and return to my family, she was of inestimable value in her influence and example amongst my children, to whom she was most tenderly attached, and they to her. I think I have never known a more humble and consistent young christian, than she was—and in the church she was known for her peculiar devotedness and sobriety. In frequent conversations with her, respecting the motives which actuated her in proposing to unite with the church, I could not but be affected at the fear which she had of her own heart, and the singleness

of her desire to obey and glorify her Saviour in that act. When she and several others, principally youths, united with the church, it was my joyful privilege to baptize her in the name of the Father, and of the Son, and of the Holy Ghost. She seemed to feel as one indeed consecrated to God. Although kind in her general character before conversion, she felt the evil of not having been properly governed by her parents in early childhood, and labored with great success to subdue all self-will, as all others may who will determine, through grace, to be docile and blameless like our blessed Saviour, as all others who will determine, through grace, to be docile and blameless like our blessed Saviour. She abhorred slander and envy. Her friends remarked, that she never spoke ill of any one, except in a plain case of duty, when she evinced much pain at giving her opinion or knowledge of facts implicating others.

The following extract from her address, prepared for the 'MENTAL FEAST' on New Year's day, will give a fair idea of the bent and texture of her mind.—'The New Year has again dawned upon us, and with it thousands and mercies free and unmet from Paradise. The re-commencing of the year is, or ought to be, a season of uncommon interest. If we have done much, the consolation that in times past we might have done more, should prompt us to greater exertions during the present season. Parents and guardians, to you I appeal, in behalf of those much neglected portion of our community! I ask, if all has been done in your power, during the present year, to reform the youth? Has the restraining hand been thrown gently but firmly round them? Have they each been often reminded, that character once lost, is lost forever, (as far as public opinion is concerned, at least)? Have you engraven on their hearts, that ignorance is ever the handmaid of vice? Have you remembered them in your morning devotions, and in your evening oblations? If you have thus acted, your conscience cannot accuse you of neglect in that important duty. Suffer me, ye who have influence, to invite your attention to the situation of our youth. But look not on them with that chilling indifference, with which the Levite and the Priest believed the wounded and dying man, and then leave them to perish; but come, and like the 'good Samaritan,' pour in the oil of counsel, and guide their tottering steps to tread the upward path to virtue. It is worthy of your remembrance, that he who does whatever his circumstances allow, does well—acts nobly—angels could do no more. My dear young christian female friends, you have the power, under Heaven, to effect the speedy reformation of our youth. But, in order to do it, you will have to make a sacrifice of every selfish feeling, and perhaps bear a cross; for vice, like 'Slavery, is too delicate to be touched.' The Redeemer's great command is, 'Deny thyself, take up thy cross, and follow me.' Perhaps some one of the youth may inquire, if their seniors have any faults. I answer, that they may have, but it is very difficult to correct the aged, and to induce people to give up long cherished principles. Finally, my friends, I would not excite a momentary feeling for this evening only, but would, if possible, kindle a love for virtue, a pure flame, which shall burn until every one shall see and feel that vice, and that alone, can degrade a human mind.'

This last sentence was her living language. On the question of complexion, she felt no degradation, and placed that weakness which measures merit by the degrees of color in God's intelligent creatures. Her love for all the advocates of emancipation, and her sympathy for the poor slaves, was peculiar. With all her abhorrence for the sin and the system of slavery, she prayed for the slaveholders—never uttering one revenged sentiment towards them. As a christian, she governed herself by principle, resolving to follow Christ, and to make herself useful. She took a deep interest in the condition of the heathen world, and having been encouraged that she should have further opportunities of education, she longed for the time when she might be a teacher of the heathen, or of her brethren in this country.

The Sabbath was her delight. She could not, by vain or worldly conversation, profane that holy day, as many professing christians do, making no effort to be in the spirit on the Lord's day. She had been, more or less, ill for several months, but in September her cough became alarming. It was hoped that, by a release from all labor and care, and with the constant attention of her excellent grandmother, and the visits of the physician, she might be relieved. She was able to ride out occasionally. The last time she visited us was about two weeks previous to her death, after which she declined rapidly. It was my privilege to visit her many times during her illness, and to be with her at the time of her death. She had been in considerable pain for several days previous to her death, but at death her pain was less severe. Her sleep was sweet in Jesus on Sabbath morning, when she committed her spirit to him, the 8th of November last. The scene, and all its associations, were deeply affecting. I shall not attempt their description. She seemed to have, during her sickness, but little trial, in view of her approaching dissolution, except in one particular. She had hoped to live for usefulness, and at first expressed fear that, on that account, she might not be submissive to the Divine will—Against unsubmission, she earnestly prayed, and requested others to pray for her. To one she said, 'Pray that I may have patience to endure pain, and grace, to be submissive.' She obtained the victory, and was enabled to rejoice in the will of her Heavenly Father. Still as this dear youth felt herself to be, who will not say that one such example of industry, improvement, and piety, is an incontrovertible argument for the improvement of all the people of color, and an encouragement to all who labor for that end, and for the emancipation of the slaves whose very condition cuts them off from the means of improvement and the manifestations of intelligence, and from the field of hope and usefulness to which immortal beings should be appointed, whilst in this world of probation.

I think it is pre-eminently true, that those persons of color who are most devoted to the cause of the slave, and the improvement of all their brethren, are those of consistent and decided piety. Whether, therefore, we look at the salvation of individuals, or the interests of all, bond and free, we are called upon by the spirit and Providence of God, to aim at the hearts of those to whom we have access, and strive for their conversion to Christ, as the first and most important end to be attained.

I am, dear brother, your fellow laborer,  
In the cause of the oppressed,  
SIMEON S. JOCELYN.

## STATEMENT, ETC.

JUST PUBLISHED, by the Massachusetts Anti-Slavery Society. 'A Full Statement of the Reasons which were in part offered to the Committee of the Legislature of Massachusetts, on the Fourth and Eighth of March, showing why there should be no Penal Laws enacted, and no Constitutional Abolitionists and Anti-Slavery Societies, respecting Abolitionists and Anti-Slavery Societies.' For sale at the Anti-Slavery Rooms, 46, Washington-street, (3d story.) Price 12 1/2 cents. March 19.

## NEW PUBLICATIONS.

MR. CHARLES WHIPPLE of Newburyport has lately issued from the press several little tracts upon Slavery, from the pen of our esteemed friend, Mrs. Child. Two of them, viz. 'Authentic Anecdotes of American Slavery,' 'THE EVILS OF SLAVERY' and the CURE OF SLAVERY' may be found at the office of the Massachusetts Anti-Slavery Society, where the friends of the cause, if they wish to purchase, may be immediately supplied. Jan 9.

## WANTED.

A NUMBER of colored Boys, to learn the Book and Shoe making business. Apply at the Anti-Slavery Rooms. 3t March 6.